THE
PRINCESS OF WALES
SARASWATI BHAVANA STUDIES

Edited by

GOPĪ NĀTH KAVIRĀJA

VOL. IX.

GOVERNMENT SANSKRIT LIBRARY,
BENARES.

1934

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Printed by Rameshwar Pathak, at the Tara Printing Works, Benares and published under the authority of the Government of the United Provinces by the Superintendent of the Government Press, Allahabad.

GOVERNMENT SANSKRIT LIBRARY,
BENARES.

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Bhava Sri Sankaracha
Vidya
Mahavidya

THE SARASVATI BHAVANA STUDIES

Volume IX.

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I—THE LIFE OF A YOGIN.

By Gopinath Kaviraj.

The earliest, and I might say the greatest (if not *the only*), pre-occupation of an ordinary man's life is the thought of happiness to himself or to those around him. It is this positive thought—and it pre-supposes in its fullest significance an absolute negation of all possible evil—which spurs him into activity and constitutes the main spring of his moral existence. But circumstanced as he is, he is hardly in a position to clearly envisage the ideal which lies vaguely before him. For the clear presentation of the ideal requires a degree of mental clarity and disinterested quiescence which is rarely to be found in an average man of the present age, in which the insistent demands of one's physical nature and surroundings leave one hardly any time or energy to devote to a calm consideration of a deep ethical problem. The difficulty remains the same, even when the ideal is pictured in a different colour. Perfection, Harmony, Universal Love and Service, Freedom—all these concepts represent the varied aspects of one and the same Ideal, and the vagueness found in respect of the one pertains equally to all the rest.

The truth is the facts of transcendent life are as a rule so little known to the world outside that the very existence or possibility of such a life [illegible] matter of pious belief than of sincere conviction. And [illegible]

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wonder. With the limitations imposed upon us by our material nature it is hardly possible to look behind the appearances and have a glimpse of the transcendent realms beyond. The knowledge of a higher life than what is ordinarily presented to us cannot be possible unless and until our general outlook is widened in consequence of the inner awakening due to Yoga. Yoga is really the paramount power which leads us not only to a knowledge of the higher life, which is spiritual, but also to its practical realisation by the Self. India has always asserted, and it has been doing so in no feeble accents since the very dawn of the world's civilisation, that it is exclusively in Yoga that one can find the key to the solution of all the problems of life and mind as well as to the realisation of the supreme End of Existence. **"नास्ति योगसमं बलम्", "अयं तु परमो धर्मः यद्योगेनात्मदर्शनम्"** and similar other sayings point to this fact.

But what is Yoga? What is the secret of the great power which is universally attributed to it? What are the natural stages through which the life of a Yogin must of necessity pass before it can attain to consummation and realise its community with the essence of the Universal Life and even transcend it? Before these questions are taken up for discussion it should be clearly borne in mind that what ordinarily passes for Yoga in the world around us can hardly be described as such in the real sense of the term. Even if it be not a travesty of the great Science it is at least a faint semblance, mostly artificial, of a rudimentary aspect of the complex psycho-physical discipline which in itself represents only a fragment of the true way to Yoga proper. It is unfortunate that ordinary people, including most ot the educated persons of the present day (both of the West and of this country), have all their knowledge of the subject derived from this source. And the effect of this corrupt and vitiated knowledge on their mental outlook has been what might be expected. To understand a subject properly, specially when the subject is of an intricate and extremely delicate character, it is necessary that the mind should be dispossessed of all its preconceived notions and predilections and held in readiness in an attitude of passive but self-conscious receptivity.

Yoga is really the establishment of identity, at least of communion, between the individual self (जीवात्मा) and the Universal Self (परमात्मा,) which presupposes a corresponding relation on the lower planes of existence, viz. between the mind and the individual Self, between the senses and the mind and between the object and the senses. The individual can not realise its eternal affinity with the Universal or merge itself in it, unless it can get over the influence of the mind with which it falsely identifies itself. In the same way the absorption of the mind in the quiet awareness of the Self is not possible so long as, through concentration and consequent self-effacement, it has not got rid of the distracting power of the senses over it. On the lowest level, similarly, the senses cannot calm down and attain to unity with the mind until they are free from the action of the objects of the world outside. All the principles are thus found to be arranged in a concatenated series, In the lowest stage of spiritual perfection therefore Yoga may be described in a language which would represent it as the withdrawal of the senses from the external world and their convergence in the Mind. Ascending a step higher up, one would find it in the suspension of the modalities of the mind itself and its consequent unity, as it were, with the individual self, from which it appears as distinct only through its workings. When the mind ceases to be active its distinctness as an entity vanishes altogether. But the final and culminating perfection of Yoga does not manifest itself even at this stage, which represents the standpoint of Patañjali and his school. For with the individual left as separate from the Universal and the Supreme the higher function of Yoga cannot be stated to have been fulfilled. As soon as the artificial barrier raised between the higher and the lower Self is demolished the Pure Self emerges as a radiant and eternally Self-aware existence of Joy in which the two aspects of its being appear as united in an eternal embrace of ineffable sweetness. This is Yog in the truest sense of the word.

We propose to study the problem under these three aspects, though as a matter of actual fact each of these aspects may be examined in several distinct phases. The first stage which finds its achievement in the abstraction of the senses from their objects is really the viewpoint of Haṭhayoga proper, as taught by Mārkaṇḍeya in ancient times and by Matsyendranātha and his band of followers (e. g. Gorakṣa, Jalandhara, Chaturaṅgî, etc.) in the middle ages. The activities of the senses and their contact with the external world are occasioned by the operation of Vāyu, which though corresponding to the so-called bio-motor force of the living organism is to be regarded as identical with Vāsanā. The vision of an external world as other than the Supreme Self is in fact a magic show of illusive character devoid of all reality. It is the action of Vāyu or Vāsanā on the sensory mechanism of organic existence which projects before it a world of illusion. The discipline of the first stage consists in the removal of this illusion. The control of Vāyu, at which all the processes of Haṭha Yoga aim, ends in securing a relative steadiness of the senses and therewith a comparative detachment from the world outside. This is an indispensable preliminary to the success of the mental culture towards which the discipline of the next higher stage is directed. Perfection in the first stage is the perfection of body as presupposed in the control of the senses. The human body in its normal state, however healthy in an ordinary sense, is highly defective and incapable of acting as a fit instrument for the exercise of higher powers. It has to be purged of its impurities and made clean. This purification may be effected by a variety of ways, many of which fall within the scope of Haṭha Yoga proper. This culture of the senses, of which the physical culture is an aspect, is completed when the senses are drawn inwards and coalesce in a common sense, which is different from and yet identical with the mind.

As soon as the common outer sense disappears what is left behind is the Mind in a state of concentration. As this concentration matures and gathers strength various degrees of ecstatic intuition manifest themselves, of course as a result of a continued process of meditation. The rise of Prajñā is consequent on the attainment of Samādhi of the Mind. But as the Samādhi corresponds to the object aimed at its variety is dependent on the varieties of objects. The object may be an ordinary thing perceived in the world around us or a subtle element. It may even be the Inner Organ itself or the Agent behind the organ making use of it as an instrument. The luminous substance of the Mind, when immediately in contact with an object—the senses having ceased—, interpenetrates into it and is imbued with its nature and form. The Self behind the Mind, now converted into the object as it were, shines on as a silent witness of the entire process of metamorphosis and of its result. It looks on as a transcendent observer towards the Mind which, having been already purged, now appears in the form of the object concerned. During this time the Mind is free from subjection to the physical body: in fact the body totally disappears in the radiance of the luminous Mind, and this is not only in the eye of the person engaged in the spiritual pursuit but even of the world. This marks a condition when the subtle body of man being disengaged from his fleshy bonds as a result of his efforts in the first stage described above asserts itself in a luminous form, the brightness and and colour of which are proportionate to the degree of purity attained. This light has a pseudo-eternal form of its own, but it is not easily revealed; so long as association with the body continues to be strong it appears more or less in the shape of its physical counterpart from which it has been partially and temporarily separated. This influence of the flesh on the mind is really the impurity of the latter, so that the relative purity of the mind corresponds to its comparative elimination of the physical shape imposed upon it. And this elimination, which is indicated by the gradual brightening and whitening of the luminous stuff, may or may not be accompanied by the appearance of a fresh form, according as the impress of an object outside itself may or may not have already been made upon it. The existence of this impress represents a particular stage of Samādhi conditioned by the character of the object occasioning it. Patañjali's school marks four distinct subdivisions of this stage as we shall observe hereafter. But there are various other possible schemes which are recognised in the other systems. In case there is no outside object to determine the form of the luminous mind and even no subjective impression carried forth from the flesh left behind, the Mind in the ordinary circumstances would sink into formlessness entailing an unconscious and a dark existence. It can not ordinarily retain its individuality—in fact, it finds no character of its own—when it is absolutely free. It gets overpowered under the weight of Primitive Matter from which it emerged as an essence to co-operate with the Spirit in the work of spiritual emancipation. This is the Sphinx' riddle which inevitably presents itself to the aspirant.

The Mind can not be dispensed with before it has been pressed into service. What is really needed is that it should be purged and purified and then enlightened. The Light having once dawned on the Mind the Mind is merged in it and the Light alone remains, which becomes then the adjunct of the lower Spirit and marks its attainment of self-conciousness. In the poetical language of the Śāstras this is a necessary phase of the spiritual awakening or the awakening of the Kuṇḍalinī. But the practical difficulty is that as soon as the Mind, which is always illumined by the Spirit behind it, loses touch with the object which impresses it anew or with its old impressions, it loses its luminous nature and sinks into the unconscious*. And for its purification such loss of touch is indispensable. The required solution consists in the purification of the Mind with its consciousness and luminosity retained, that is in the revelation of the pseudo-eternal form of the Light which stands fixed behind the Subtle Body. Call it by the name of Mental Body, Celestial Body (दिव्यदेह), Ideal Body (भावदेह) or by any other name, it is a marvellous acquisition. It is a form of Perpetual Freshness and Ideal Beauty radiant with a sweet halo shining above the mists of worldly passions and the incessant flux of Time, and is eternally free from decay and death. The second stage of the spiritual journey ends in the attainment of the outer phase of this status. The inner phase cannot be acquired except through Initiation or the special grace of the Guru or the Supreme Master.

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*That the cessation of the modalities of the Mind is in itself no criterion of Wisdom is recognised by all the Śāstras and by the people who have some experience of the path. The system propounded by Patañjali makes a clear-cut distinction between the cessation due to physiological or even psychological causes (भवप्रत्यय असम्प्रज्ञात समाधि) and that which follows as a matter of course from the rise of Intuition or Prajñā (उपायप्रत्यय असम्प्रज्ञातसमाधि). Intuition is the legitimate offspring of the Samprajñāta Samādhi which developes itself steadily and through continued practice from proper Sādhanas (उपाय), viz. Śraddhā, Vīrya & Smṛiti. The ascending courses of this Samādhi serve to clarify the Intuition and liberate it from the discursive elements of the lower nature. The purity of Intuition implies an effacement of all the Saṃskāras and inhibition of all the Vṛittis and its own disappearance in the end. This is Yoga proper, from the standpoint of Patañjali, in which the individual spirit, standing on itself, becomes the witness of the Nature, in itself and in its becoming (though the process of becoming for the observing subject has stopped). The Buddhists also were aware of this distinction in Nirodha. The difference between the Pratisañkhyā Nirodha and the Apratisañkhyā Nirodha which has been described with such details in general treatises of some of the Buddhist sects is in reality this very

Before we proceed to describe at some length the third and the highest stage we may appropriately pause to examine the second stage of the path. There are four successive

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difference in another shape. One is reminded in this connection of the interesting story of the Buddhist Scholar Kamalaśīla, the disciple of Śāntarakṣita, who was invited from Magadha to Tibet by its King Thi Sron Den tsan and had a learned controversy on this very question with the great Chinese Monk Mahāyāna Hoshang (900 A. D.). Hoshang maintained that if the mind was kept absolutely free from thought or vikalpanā emancipation from worldly existence (भव) was possible. This freedom from thought or Vikalpanā corresponded in his opinion to the state of Nirālamba which was the ideal to be aimed at. But the position of Kamalaśīla was that the absolute negation of mental activity inplied an absence of Pratyavekṣaṇa Prajñā (critical knowledge), without which perfect knowledge (सम्यक् ज्ञान), which was transcendent (लोक विगत), could not arise. The inactivity of the mind or its unconscious state could not ensure eternal freedom from Vikalpas for which the rise of transcendent wisdom through pratyavekṣaṇa prajñā was indispensable.

periods of this as recognised by Vyāsa in his commentary on Yoga-Sutras :—

(a) The initial (**प्रथमकल्पिक**) period when the Light has just set in (**प्रवृत्तमात्रज्योतिः**). During this time the supernormal sense is evolved. The Yogin who is passing through this period is yet a mere practitioner, though the manifestation of the Inner Light brings within his reach certain extraordinary phenomena.

Reading the thoughts of other minds, sensing distant objects as if they were near (e.g. clairvoyance, clairaudience, etc.), direct knowledge of the past and the future as well as that of the present, and various other powers of a like nature accrue to a Yogin even in the first period of his spiritual evolution. But they are only occasional manifestations and not permanent possessions. In the same way visions of gods and goddesses, of angels and siddhas, of strange scenes of distant worlds and past lives occur to him from time to time, indicating that he is on a new path with glorious prospects lying before him.

(b) The second period, called Madhu or Madhumatī bhūmi, marks a decided advance on the first and is initiated by the origin of the clarified Intuition, called Ṛtambharā Prajñā, when the Mind of the Yogin gains a vision of pure truth and is never touched by error. This Intuition cannot originate so long as the objective Samādhi is not perfected. It has already been observed that the Samādhi may have for its support either an external substance which is a gross physical object or a subtle element. There is really no limit to the magnitude of the objective support, either in its greatness or in its minuteness. As a matter of fact there is nothing existing in nature to which the Mind of the Yogin can not be directed. The subtle and super-sensuous objects consist of the atoms—rather their rudimentary bases (tanmātras)—,the Ego, the Pure Liṅga and the ultimate Guṇas. This is a very critical period in the life of a Yogin, in which he is apt to be led astray by the passion of conceit or by attachment. The Yogin at this stage has already passed beyond the initial state of illumination, but has not yet obtained full control over the senses and the elements. The visits of celestial beings,—whether angels, gods, fairies or of any other class—of which we read so much in the lives of the Mystics, are of common occurrence during this time. Even tempting offers are sometimes made, but the Yogin, not yet firm in his position, has to exercise his judgment and spurn all such offers. It is to be noted that this, the second period of a Yogin's life, represents remarkable purity (शुद्धि) which invites such temptations but no powers.

(c) The third period (called प्रज्ञाज्योतिः) marks the fullest mastery of the elements and the senses—a mastery which affords him control over the forces of nature, creative, preservative and destructive. The conquest of the five primordial elements and ability to use them at will gives rise in the Mind to the eight great Powers and also tends to produce a beautiful and durable body. It should be remembered that each of the elements has five distinct aspects which have to be mastered one by one. The grossest aspect of the elements (स्थूल) is of course familiar to us all as the object of our sense perception. In other words, for instance, the specific characters of the outer world which are reported by the senses as well as the peculiar collocation in which they appear to us constitute the so-called dense form of the elements. The entire sensible universe belongs to this category and it is not possible for an ordinary man to step beyond it. The next form of the elements (called स्वरूप) is more general and as such not easily perceived as distinct except by logical abstraction. Thus configuration is the generic essence of the first element, wetness (स्नेह) of the second, heat of the third and so forth. It is worth pointing out that the specific properties noted above, viz. sound, touch, colour, moisture and smell are evolved from, and are the peculiar manifestations of, these generic essences. Every substance existing in the world (द्रव्य), in fact substance itself, is no more than a combination of these generic and specific qualities in a co-ordinated complex. The laws of collocation are extremely intricate, but they govern the entire field of cosmic action. A mere assemblage of particles does not show signs of unity and life—which presuppose synthesis and harmony; and without this unity there can be no substance. What in scientific parlance is denominated as chemical affinity is from the viewpoint of Yoga the semblance of a relation, in fact of a composite union, existing on a higher plane, which vaguely asserts itself even after descent from the plane concerned. Where such unity is not in existence the collection of particles is only a mechanical and barren affair and has no urge of life within, and it does not tend to evolve any new property characteristic of the production of a new substance. The third or subtle form (सूक्ष्म) of the elements is the tanmātra, of which the atomic substance with its generic and specific properties is a modification. The fourth form (अन्वय) is the guṇas which follow the nature of the effect. The fifth aspect of an element is the pragmatic virtue inherent in the guṇas in so far as the latter serve the ends of worldly experience or freedom. All these aspects reveal themselves to a Yogin and are subject to his control.

The conquest of the elements produces great psychic powers. Thus when a Yogin can command the lowest or gross form of matter he finds it possible to convert his body into any dimension he likes, becoming as minute as a particle and as big as the universe (अणिमा & महिमा). He can attain to extreme levity and rise up against gravitation, so that flying through space becomes possible (लघिमा) to him. To such a man real distance is annihilated—he is capable of touching a thing even from a great distance (प्राप्ति). The conquest of the second form of matter (स्वरूप) enables the Yogin to become immune from the effect of the generic properties of substance. Thus it is possible for such a person to sink into the earth as if into water, the earth not resisting him (प्राकाम्य). The third subtle, that is tanmatric, form of the element, when subdued, produces the Siddhi called Mastery (वशित्व), whereby the Yogin can control the *bhūtas* (earth etc.) and their products, *bhautikas* (animate and inanimate). The tanmātras are the causal state of the physical world. When these are governed it becomes comparatively easy to regulate the shape of a substance or even its transmutation. When in due course the Yogin has mastered the guṇas as such (अन्वय) he is able to command the origin and destruction of all the bhūtas (ईशितृत्व) and their products. The greatest power however is the supreme efficiency of the Will (यत्रकामावसायित्व), whereby the Yogin can arrange the natures of the bhūtas in any manner he wills: this is derived from a control of the highest form of Matter (अर्थवत्त्व). He can make any object serve any purpose and is not tied down by the so-called natural properties. At his will even poison yields the fruits of nectar, and vice versa. Though gifted with these powers and capable of doing anything, the Yogin never cares to transgress the laws of nature, which are imposed on objects by the Will of the First Power. The elements do not resist the freedom of the movement of the Yogin. Thus he can physically enter into a block of solid stone which yields to his touch; the waters cannot drench him even on contact; fires cannot burn him nor can wind dislodge him. Space itself, which is free from all covering (आवरण), may be made to serve as a veil to conceal his presence, so that he may remain invisible even to those higher and exalted beings who wander about through space.

Corresponding to the elements the senses also have five progressive states. The first state of the sense is that of cognition having for its object a thing which is not merely generic but also specific in character (ग्रहण). The second state (स्वरूप) consists in the illuminating (प्रकाशात्मक) essence which characterises every organ of knowledge as such (करणत्वसामान्य) and every particular kind of organ directed to a particular object. This essence is the Sattva portion pertaining to Ahaṁkāra or Asmitā, which is the third state of the sense. The fourth form of the sense is the guṇas. But it should be borne in mind that the guṇas form the pervasive aspect (अन्वय) of the bhūtas and of the senses. The fifth or highest form of the sense is identical with that of the bhūtas described above. The control of the senses in all these five states leads to supernormal powers, technically known as the Madhupratīka Siddhis. A Yogin with his senses held in control attains to the power of transporting himself physically to any distance within an instant. It is called मनोजवित्व, because at such a stage the body acquires the velocity of the mind on account of the senses being controlled. In an ordinary state a man cannot expect to make his body respond to the mind, in the immediacy and quickness of its movements, owing to defects in the senses. Apart from this, the sense of the Yogin is then able to act on the desired object, however remote in time or distance, even outside the physical body, though ordinarily a sense cannot operate except when related to a body. Besides, the Yogin has then at his command all the emanations of the Primordial Nature.

When the different states of matter and sense have been thus mastered the Yogin has no longer the risk of a fall. The powers he has attained no longer depart from him. But at this time he becomes very particular about the states to be realised in future. The highest Siddhi of a Yogin, called Viśokā, which consists in omniscience and universal mastery, remains yet to be obtained. When the Mind realises the greatest purity and steadiness it comes under the fullest control of the Yogin, who is then fixed in the knowledge of distinction between the Mind and the Self and becomes truly a Master (वशी). Thus the supreme Power of a man comes from a control of the mind. The ultimate constituents of Nature, those from which the sense and the matter evolve, present themselves to such a person as to their Master, responsive to his will. This state represents the God-like nature of a Yogin who is all-knowing, all-powerful, free and divested of all the bonds of Kleśa (e.g. ignorance, egoism, desire, aversion and fear of self-annihilation).

(d) The fourth period marks a transcendence of the Supreme Viśokā Power also. The Yogin realises that even this Power, greatest though it is in the state of outer consciousness (व्युत्थान), is yet a foreign element and has to be eliminated. The aquisition of the Supreme Power is the first result of Vivekakhyāti and non-attachment to this power ending in the *Nirodha* proper and Absolution (कैवल्य) is the next. The fourth period commences from after the Supreme Non-attachment (i. e. detachment from the guṇas) and continues so long as the Mind continues to exist. This is Jîvanmukti proper from the view-point of Yoga. The Mind is dissolved by means of the Nirodha, when Kaivalya follows, in which the Self shines by Itself unaccompanied by the Mind.

From the above sketch it would appear that the four periods, beginning with the first appearance of the Inner Light and closing with its alsolute purity, stand for the entire Samprajñāta Stage. The Nirodha or Asamprajñāta stage comes in when the Light or Mind has disappeared and the Self alone shines. This is Kaivalya.

To be continued.

II—ON THE ANTIQUITY OF THE INDIAN ART CANONS.

By Haridas Mitra.

The Vāstu-śāstras, with their subsidiary branch the *Śilpa-śāstras*, form an important *Upāṅga* of the Vedas. As in the cases of all other branches of Indian literature, the first *Āchāryas* (eighteen in number as enumerated in the Matsya-purāṇam), who promulgated the *Vāstu-śāstras* together with the *Śilpa-śāstras*, were reputed Ṛiṣis of hoary antiquity. Indeed, the first traces of the beginning of these two arts are to be found in the Vedāngic (*Jyotiṣa*) *Śūlba-sūtras*, which prescribe rules for the construction of sacrificial altars.

The Vedic Indians were worshippers of the forces of Nature loosely anthropomorphic, and in the Vedic *Yājñas*, sometimes with very elaborate rituals, no particular deities were probably anthropologically represented. But with the growth of popular religions, tendencies already appeared in the religions themselves, for objects of worship more concrete—tendencies which were further accentuated much later by the Bhakti movements, some of which promulgated the *Chid-vigraha-vāda* (चिद्विग्रहवाद) ।

"चिन्मयस्याद्वितीयस्य निष्कलस्याशरीरिणः ।
उपासकानां कार्यार्थं ब्रह्मणो रूपकल्पना ॥"—रामतापनीये ।
"आभिरूप्याच्च बिम्बानां देवः सान्निध्यमृच्छति ।"–श्रीहयशीर्ष-
पञ्चरात्रे ।

"In beautiful images, the gods make their appearance."

Actual references to images are to be found in the later *Brāhmaṇas* and *Sūtras*, and the Epics, and in Pāṇini and Patañjali. It is difficult to state whether the *pratīka* (प्रतीक)

worship, which is far from primitive, preceded actual image worship or was the result of conscious attempts on the part of the Brahmanic Theologians. The growth of image worship led to and went hand in hand with the development of the plastic arts and the erection of sacred structures. Elsewhere (*Ind. Hist. Quarterly*, June 1926) has been spoken, "of the existence in ancient India of architectural and sculptural motifs, decorative devices and artistic religious and social traditions and other institutions which were perfectly non-sectarian in character and formed the common heritage of all the great Indian religious faiths." Although, again, Mr. E. B, Havell has postulated the common origin of Viṣṇu, Śiva and Buddha Images from the Indian Concept of "the Pillar of Heaven", the Brāhmaṇic, the Buddhist and the Jaina Arts seemed to have followed separate and independent lines of development. And though the construction of Buddha images can be assigned with some certainty, as Dr. A. K. Coomaraswamy has proved, to about the middle of the 1st century A. C., the Brahmanic prototypes seem to be older.

While the Buddhistic Texts for image-making cannot be older than the Master and Śāriputra—they being mostly laid in the form of instructions by the former to the latter—the Brahmanic Vāstu-Śāstropadēśakas (वास्तुशास्त्रोपदेशक) (eighteen in number) are either reputed Ṛiṣis of hoary antiquity or Master Craftsmen of mythical fame. For, some of the Ṛiṣis, e. g. *Āchārya* Garga, are already quoted by Varāha Mihira, as authorities on *Vāstu Śilpa Śāstras*. There seem also to be very probably more than one person of the same name e. g. Maya, for the same cannot appear in mythology, at widely different periods. Some *Āchārya*, e. g. Viśva-karman, possibly stands for a class, for the word may not be a proper name at all.

Among the first *Āchāryas*, it is also possible to recognise a Northern and a Southern school. All Myths and traditions are in agreement in mentioning Nagnajit as *Drāviḍa*, and Maya as a *Dānava*, while Achārya Śukra was closely associated with the South and the *Daityas*. Nandikeśvara or Nandīśa and Kumāra (who however must be no other than the son of Śiva and Pārvati) had close connections with the South.

It was until recently regarded that the Sanskrit originals of most of the Art Canons of these Āchāryas were lost irreparably or were only preserved in fragments, as quotations in later works. The *Viṣṇudharmottaram*, the *Matsyapurāṇam* and the *Bṛihat Saṁhitā* are either based on, or seem to have utilised, older texts.

The *Śilpa-Śāstras* were already current in Hiuen Tsang's time. Fortunately, translations in Tibetan of some sanskrit texts are preserved in the Encyclopaedic collection Bstan—hgyur, section Mdohgrel (Sūtra-Vṛitti), classed under the general name *śilpa-vidyā-śastra.*

Berthold Laufer has brought out a critical edition of the Tibetan version of the *Chitralakṣaṇam*, ascribed to Nagnajit, an ancient Master.

It is extremely happy to note, that the Sanskrit versions of three important *Śilpa* texts, Tibetan translations of which were only known to exist but have not yet been published, have been sometime back recovered; mainly through the initiative of the humble writer, the Visva-Bhāratī is now in possession of new and good copies of the following Mss., thanks to the kind efforts of Sriyut Rabindranath Tagore and the liberality of the Napalese Government. Mss. in *Newari* Script :—

(a) Śi*vadharmottaram.* (Puraṇam—included in the list of works known by the special name of *Jaya*).

(b) *Ṣaṭśāmbhava-rahasyam* (A very rare Tantrika work, the importance of which was pointed out by Bābu Aṭal Vihāri Ghose M.A., B.L., with whom Sir John Woodroffe holds the Joint Hony. Secretaryship of the unfortunately little known *Āgamānusandhāna Samiti*, that has published many Tantrika Texts).

(c) 1. *Samyak-saṁbuddha-bhâṣitaṁ Pratimâlakṣaṇam.*
  2. *Ātreyatilakam*, as indicated specifically in the Ms.
  3. Another Śilpa work, which on comparison was found to be a very full commentary on (c), mostly in prose. It is a little incomplete at the end.

Through the kindness of the eminent Paṇḍit Nityasvarūpa Brahmachārin, the Viśva-Bhāratî is also in possession of a clean, Bengalee copy of the Vaiṣṇava Śilpa-śāstra—Śri Hayaśirṣa-pāñcharātram. The work was frequently quoted as authority by the Smṛiti compilations of Raghunandana and Kamalākara Bhaṭṭa in Eastern and Western India respectively; the importance of possessing such a work was pointed out, again, by the present writer.

On comparing the Sanskrit with the Tibetan versions, it was discovered that though unfortunately partly corrupt, the Tibetan translations represent somewhat different and much fuller versions than the Sanskrit. Unfortunately, the Viśva-Bhāratī copy of the Bsan-gyur, as also all the available copies of the same work at A. S. B. and elsewhere in Calcutta, are of the same "Snar. thang" Edition, which is miserably printed. Under these circumstances it is not possible or advisable to undertake Tibetan editions of the three Śilpa Texts (Ci-C3) from critical standpoint, unless and until the other editions of the *B*stan-*ḥ*gyur can be consulted for collation.

The *Ātreyatilakam* is rather a Śilpa compilation in verse, apparently, based on "the Ātreyatilakam and other old texts, Buddhist or otherwise, which were related by older Munis", as indicated in the very opening Śloka. The work is in verse and later called *Pratimâ-mâna-lakṣaṇam.* In Tibetan versions, the authorship of a work entitled *Pratimâ-mâna-lakṣaṇam* प्रतिमामान लक्षणम्—is ascribed to Ātreya (*Maharṣi*) which is also declared to be based on *Ātreya-tilakam.* The readings (of the name), found in the different editions of the *B*stan-*h*gyur all point with certitude to the name *Ātreya.* The Translation was made by Upādhyāya Dharmadhara with the help of the *Lo. tsa. va.* Kirtidhvaja. [Cordier-*Catalogue du Fonds Tibètain de La Bibliothèque Nationale.* P. 474 *M*do-*h*grel. Commentaire des Sūtras.]

Both in the Sanskrit and Tibetan versions, the name of the work is the same viz. *Pratimâ-mâna-lakṣaṇam* and in both, the Text is said to be based on *Ātreya-tilakam,* while the Tibetan versions ascribed the work to Ātreya (*Maharṣi*). We know from other sources, that one of the *Vâstu-Śāstrakâras* (eighteen in number) was Atri. Ātreya seems only to be a scion of the family of Atri (अत्रेर्गोत्रापत्यं पुमान् आत्रेयः) and consequently, he must have handed down the Art Canons of the School of the renowned Atri which were supposed to be lost.

Regarding the contents of the work itself, it starts with an enumeration of the sources, on which it is based. Then follows a section giving the *units* of measurement and other necessary directions for measurement of the body, and the relative proportions of the different limbs. Then are given the different auspicious signs of images and the good or the evil consequences of preparing the same, in accordance with or out of prescribed proportions. This is followed by a section prescribing directions for making images of female deities, in *eightt âlas*. The next section gives proportions of images in *six tālas*, which are prescribed for infants and also in the cases of *Vināyakas*, *Yakṣas*, etc. The section following gives directions for making images in *ten tālas*, prescribed for Brāhmaṇa, the divine sages, the Brahma-rākṣasas etc. This is followed by a section giving directions for making images in *seven tālas* prescribed for human beings. The next section [gives details for images in *four tâlas*, prescribed in the case of Vāmana.

Then follows an important section, entitled *Jīrṇoddhāra*, giving directions for the dismantlement of old images, etc. and the installations of new ones in their place. Then follow some sections giving detailed measurements, severally, of all the different *tālas*. The work comes to an end here and seems to be complete.

Though the *Ātreya-tilakam* does not postulate new Art theories or propound new principles, it follows closely in form and spirit the *Viṣṇudharmottaram*, and the language is always chaste. It is not necessarily a work on image-making. Many of the principles would apply to other branches of Art as well.

The opening portion of the *Samyak-sambuddha-bhāṣita-pratimā-lakṣaṇam* (Sanskrit version) is laid in regular sūtra style and in the form of a dialogue. The Blessed one was once living in the *Jetavana* and when He had returned after a visit to the *Tuṣita* Heaven for religious preaching unto his mother, Śāriputra interrogated the Blessed one : - - After your departure or *parinirvāṇa*, how are the good Believers to show their veneration ? The Lord thereupon replies, "After I have departed or have attained *parinirvâṇa*, Images should be made for worship and veneration -- high and round like the banian tree *nyagrodha-primaṇḍala kāya* (compare the figure of speech in persian poetry-"Tall as the Cypress tree") ; the images should be equal in dimension to the full fathom-*vyāma*-span of outstretched hand, and they should possess the due bodily proportions and the auspicious signs. Then follow the respective proportions of the *Bodhisattvas* and the *Sugatas* in two sections. In the first part, are given the measurements beginning from *Uṣṇīṣa*-the head protuberance of the Buddha up to the neck, *Gṛīvā* ; in the next section, the divisions from the neck, *Grīvā* to *Gulpha*, heels are stated.

The four special varieties of facial shapes and the different *tālas*, prescribed—as also the dominant *rasas* for the various types of deities—are next given. Here ends the Sanskrit Text (*mūla*).

In the more full Sanskrit commentary, the next sections (apparently mentioned by name only and containing the chief signs of perfection and the minor ones of the Blessed one) seem to be omitted. Then follow instructions for the erection of the different varieties of *Chaityas* and their diverse elements. Then the characteristics of *Vajra*, *Vajraghaṇṭā* etc. are told.

As the work is ascribed to the Buddha himself it stands to reason, why in the Tibetan, the name of the original author of the Sanskrit Text–*Daśa–tāla–nyayrodha–pari-maṇḍala–Buddha–pratimā lakṣaṇa nāma*, is lost ; the translator's name also is not mentioned.

The commentary is called *Saṁbuddha–bhāṣita–prati-mā–lakṣaṇa–vivaraṇa nāma* and no author of the work is mentioned. The translation was executed at the request of the great teacher Mahā Upādhyāya Bhoṭapaṇḍita Saddharmadhara by Upādhyāya Dharmadhara of India; the *Lo-ṭsā-va* being Kīrtidhvaja [Vide Cordier, *opit. cit.*]

The commentary is at once very full and illuminating. Both the original and the commentary are full of corruptions, though the general sense is quite clear. Epigraphic considerations and Iconographic parallels from Brahmanic sources, have fully helped the restoration of the Texts, in the majority of doubtful points.

A few of these misreadings might be due to the scribe's error, but the uniform nature of some of these mistakes, when taken in correlation with the peculiarities of the script, would postulate the existence in the epigraphic alphabet of the *Arche Typus* ('मूलं) of groups of letters, so closely resembling, that any mistake or false stroke, on the part of the scribe would lead to confusions. These facts must be taken note of, to find out the nearest equivalents which the corrupt readings represented, before suggesting any emendations or corrections, in any critical edition proposed to be undertaken.

The confusion or interchange of letters in the Mss. may be stated, under different groups, as follows :—

(a) between व, *va* and ध *dha*, on the one hand and between व *va* and च *cha* on the other. (The Mass. do not differentiate between ब *ba* and व *va*.)
(b) between प *pa* and य *ya*.
(c) between घ, *gha*, फ, *pha*, भ, *bha*, and ह, *ha*.
(d) between त *ta* and न *na*.
(e) between म *ma* and स *sa*.
(f, between द *da* and ड *da*.
(g) between द *da* and ह *ha*, or ह्य *hya*.

These confusions would at once take the upper age-limit (of the script) of the *Arche Typus* back to the time of the Nepalese-Cambridge Ms. No. 866 of 1008 A. C. and Cambridge Ms. No. 1691,2 of 1179 A. C. while in addition to the above peculiarities of East Indian Script, the orthographical peculiarity of indicating an *anusvâra*, followed by *sa* स by means of a *na* न subscribed-e. g. मान्स for मांस, which the Mss. have in common with the Ghosrāwā inscription of Vîradeva (placed between 800-900 A. C. by Mr. R. D. Bannerjee) and with the slightly later Bogrā stone inscription of the *Nandin* family (dated between the end of the 9th century and the beginning of the 10th century A. C. *J. A. S. B.*, N. S., XVIII, 1922), would at once place the date of the Mss. at least to the end of the 9th century. On the other hand, if the few instances of the confusion between *ta* त and *ga* ग and between *ma* म and *sa* स, belong to the original and be not due to the mistake of the scribe in copying, the date of the *Arche Typus* would be pushed back earlier to the Gupta period. But on no account can the *Arche Typus* be placed much later than the 10th century A. C. Probably the *Arche Typus* was in the Gupta Script from which copies were made in the North Eastern Indian Script of the 10th century, these later versions being the bases of all subsequent copies.

Thus, traditions and epigraphic and other data, alike point to the high antiquity of the Art Canons of India.

PRACHYA-VARGÎKARAṆA-PADDHATI

Being a Scheme of Classification on Oriental Lines

BY SATÎŚACHANDRA GUHA

[INTRODUCTORY NOTE BY THE EDITOR :

The following paper by Mr. Satîśachaṇdra Guha, the late Librarian of the Raj Library, Darbhanga, deals with the interesting questions of Library Classification in so far as Indian and Oriental Libraries are concerned. The elaborate scheme of Mr. Guha keeps in view the special requirements of Oriental Libraries and is likely to prove generally useful, with necessary modifications. It is at all events worthy of special consideration by scholars interested in the subject and competent to pronounce an opinion and make useful suggestions for improvement.

Some of the special features of Mr. Guha's paper, such as (1) the *Common Sub-divisions* of all the Oriental subjects; (2) *Parallel Libraries on Linguistic Basis*; (3) the *Regional*, *Chronological* and *Size-tables*; (4) the simple method of *Author-mark* or *Book-number* without the help of a cumbrous and yet arbitrary author-table; and (5) the various devices of using *signs* or *symbols*—will at once attract the notice of a Library expert. The practical value of the present work has been enhanced by the provision, in the course of the very paper, of summaries or outlines of a number of important schemes of classification now in vogue in Eastern as well as Western countries. The scheme is by no means handicapped by any sort of limitation, but makes all provision for further expansion.

Mr. Guha's paper will have served its purpose well if it has evoked sufficient response in the form of criticism or appreciation from the students of Library Science. It ought to initiate a series of studies, embodying valuable suggestions of different kinds and supplementing in any way the labours of the writer in question, who is at present—at least in the field in which his paper appears—almost a pioneer worker.

Sanskrit College,
Benares.

G. N. KAVIRAJ]

PRELIMINARY

The sixth session of the All-India Library Conference, held in December 1928, at the Senate Hall of the Calcutta University, decided upon devising a scheme of classification suitable for Indian and Oriental Libraries.* Resolution 9 of the Conference ran as follows: "Since experience proved that the western methods of classification are not suited to the cataloguing of books in Indian vernaculars and Indian classical languages, this Conference requests the Executive Council of the All-India Public Library Association to appoint a *Committee of Experts* to go into the question and suggest recommendations."

In compliance with the above resolution a Committee was appointed on the second day of the Conference to frame a scheme of classification for Oriental classical and vernacular literature. I was placed on the Committee among others.†

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* The Conference was to have been presided over by Dr. Annie Beasnt, D. Litt., P. T. S., in whose absence, under unavoidable circumstances, Professor Sir Sarvapalli Radhakrishnan of the Calcutta University was elected President. Dr. Rabindranath Tagore, D. Litt., was Chairman of the Reception Committee.

† The Committee consisted of the following members : "(1) Satisachandra Guha, Librarian, Raj Darbhanga ; (2) P.K. Mukerji, Librarian, Visvabharati, Santiniketan ; (3) Lala Labhu Ram, Librarian, Panjabi University ; (4) Y. V. Chandrasekhara Iyah, Librarian, Bangalore Public Library ; (5) Amulya Charan Vidyabhushan, Bangiya Sahitya Parishat, Calcutta ; (6) A. Ramakrishna Rao, Andhra University ; (7) T. Rajagopala Rao, Madras ; (8) S. R. Ranganathan, Librarian, Madras University ;

It was gratifying to me that the question of framing a proper scheme of classification for oriental libraries should have received due attention at the hands of the Conference. In my own part I had been working at the problem in my humble way for a number of years, since 1917, when I was appointed Assistant Librarian of the Benares Hindu University Library. I received considerable help and encouragement in my undertaking from Sir Jadunath Sarkar, who was at that time both Librarian and Head of the History Department of that university. My first paper on the subject however was contributed to the pages of the *Educational Review* of Madras, August 1921 (pp. 443—51). It was subsequently reprinted in a pamphlet form and circulated among my fellow-members of the then Indian Library Association (Lahore), Librarians and others interested in the work.

It is an unfortunate circumstance that the Committee of Experts has never met since its formation over three years ago, and in consequence the work has not yet been seriously taken in hand by any responsible body of experts here in India. In the circumstances I have felt it my duty, as a member of the said Committee, to do what little I could to help forward the object of the Committee. That explains my present attempt to elaborate and formulate my ideas on the subject, although I have to do it in the individual capacity of a librarian who has had some sixteen years of practical work to his credit as a modern Librarian.

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(9) N. M. Dutt, Curator of Baroda Libraries; (10) Pushkarnath Raina, Etawa Vidyapitha; (11) Mohammad Shafi, Lucknow University; (12) Yousuffuddin Ahmed, Osmania University, (13-14) D. Trivikrama Rao and I. Venkata Ramanayya, Conveners."

SYSTEMS CONSULTED AND NOTATION USED

In framing the present scheme I have studied the following schemes that are in vogue in the west, viz., (1) Brown's *Subject Classification*, (2) Cutter's *Expansive Classification*, (3) Dewey's *Decimal Classification* and (4) The American '*Library of Congress*' *Classification*. In addition I have also consulted some Chinese and Japanese schemes, such as those that are followed in the Nanking National Central University, the Imperial Library of Japan, Tokyo Imperial University Library, Yamaguchi Prefectual Library, Hibiya Library and other 19 Tokyo City Libraries ; and also a number of systems of classification as prevailing in different parts of India.* Of these last the following may be mentioned : (1) "Scheme of Classification for Libraries of Baroda State," Baroda, 1911; (2) Kudalkar's "Marâthî-Pustakânsathin Vargîkarana-paddhati", Baroda, 1916; (3) "Classification of Indian Sciences" (Shri Vidyapitha, Etawa) 1927 ; (4) " Decimal Classification according to Melvil Dewey adapted for the use of Indian Libraries" By Prabhat K. Mukhopadhyaya, Librarian, Visvabharati, Santiniketan, 1927 ; and the schemes followed at (5) the Secretariat Libraries at Simla and Delhi; (6) Imperial Library in Calcutta; (7) Asiatic Society of Bengal, Calcutta ; (8) Bangiya Sâhitya Parishat, Calcutta; (9) Viśvabharati at Śantiniketan; (10) Sarasvati Bhavana (Government Sanskrit College,) Benares; (11) the various Indian Universities, e. g., Calcutta, Patna, Benares, Allahabad, Lucknow, Dacca, Panjab, Madras, Mysore ; (12) State libraries at Darbhanga and Nepal ; (13) College libraries, such as Calcutta Presidency College, City College, Patna College, Muir Central College, Allahabad (14) Public libraries (other than those mentioned) such as Allahabad Public Library; Panjab Public Library, Lahore; Carmichæl Library and Mâlati Sârada Sadan, Benares; Hardinge Library and Marwari Public Library, Delhi; Khuda Bakhsh Library, Patna, Râmmohan and Sâvitrî Libraries in Calcutta, etc.

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* Outlines of a few of those schemes that are mentioned here will be found on other pages.

With regard to the different systems of classification I have referred to, one common feature running through them is that a *subject* has to be denoted by some form of notation, *i. e.* representation by some kind of symbols, consisting either of (*a*) simple numbers; or of (*b*) letters of an alphabet; or of (*c*) a combination of both. The present scheme falls to the first category in the matter of notation, for we use only numbers to denote a subject, whole numbers for the principal subject-headings and decimals for subordinate ones. This form of notation was first introduced by Dr. Melvil Dewey in 1876, as expounded in his monumental work, and since then adopted by many. Besides this form of numerical symbols for the subjects, we have made use of others in several connections in the course of the present scheme, which will come in their proper place.

EXPLANATION

I have used the Sanskrit term *Vargîkaraṇa* as a synonym for the English word 'classification', since the word *varga* technically signifies a class. Broadly speaking, *vidyā* or the entire field of knowledge is, in Indian thought, traditionally divided into four *vargas*, namely, (1) Dharma, (2) Artha, (3) Kâma and (4) Moksha. In other words every subject or department of knowledge must fall under one or another of these four categories.*

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*There are however various other divisions, in our ancient literature. The Śrutis (Vedas) divide *vidyâ* (knowledge) into two main classes *Parâ* and *Aparâ* "द्वे विद्ये वेदितव्ये परा चैवापरा च ।" Kaṇâda mentions three *vargas* (धर्म, अर्थ and काम) which are

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But when we come to classify not subjects, but books, we find that the latter in some cases (e. g. Bibliographies, Catalogues, Cyclopaedias, General periodicals) are of such a general or universal nature that they refuse to be restricted to any one particular *varga* (or subject or class), but must be represented by a general category such as would include all *vargas.* I would therefore give this last mentioned category the name of Generalia in English or *Sarva* as a Sanskrit equivalent.

I would like to put the following diagram to represent my scheme of *vargas* as explained above. The larger circle

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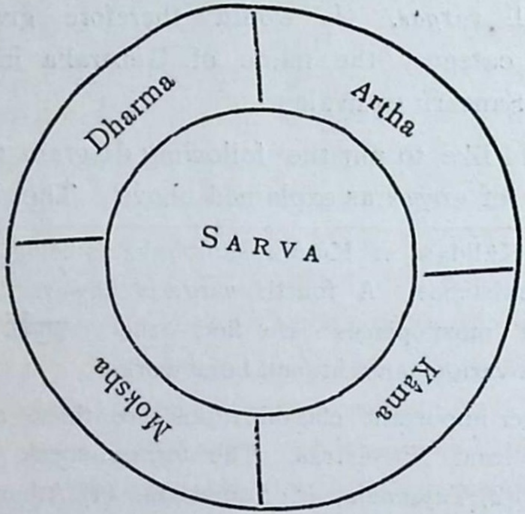
followed by Kâlidâsa in Kumârasambhava as being three objects of worldly existence. A fourth varga is however accepted by all and at most places we find the चतुर्वर्ग repeatedly mentioned in various ancient and later works.

The other important classifications are those mentioned in the Smṛtis and Nîtisâstras. The former speak of 14, *viz.*, (1) Ṛgveda, (2) Yajurveda, (3) Sâmaveda, (4) Atharvaveda, (5) Sikshâ, (6) Kalpa, (7) Vyâkaraṇa, (8) Nirukta, (9) Jyautisha, (10) Chhandas, (11) Purāṇa, (12) Nyâya, (13) Mîmâṃsâ and (14) Dharmaśâstra. The latter (Nîtiśâstras) give 32 : The 4 Vedas (5) Âyurveda, (6) Dhanurveda, (7) Gandharvaveda, (8) Tantra, (9) Śikshâ, (10) Vyâkaraṇa, (11) Nirukta, (12) Chhandas, (13) Jyautisha, (14) Kalpa, (15) Mîmâṃsâ, (16) Tarka, (17) Sâṅkhya, (18) Vedânta, (19) Yoga, (20) Itihâsa-purâvṛtta, (21) Purâṇa, (22) Smṛti, (23) Nāstika-mata, (24) Arthaśâstra, (25) Kâmaśâstra, (26) Śilpaśâstra, (27) Alaṃkâraśâstra, (28) Kâvya, (29) Desabhâshâ, (30) Avasarokti, (31) Yavana-mata and (32) Deśâdidharma.

Arthaśâstra admits 4 sub-divisions : (1) Ânvîkshīki, (2) Trayī, (3) Vârtā and (4) Daṇḍa-nīti.

Śrī Pushpadantâchârya divides the field of knowledge into 5 main divisions : (1) Trayî, (2) Sânkhya, (3) Yoga, (4) Pâśupata-śâstra and (5) Vaishnava-śâstra.

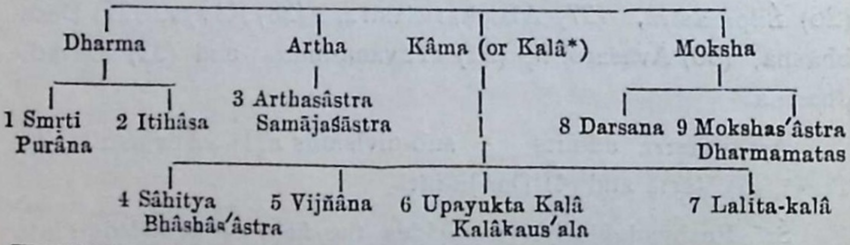
represents the whole field of knowledge, the four vargas are shewn as distinct compartments adjoining the circumference of the outer (larger) circle; while round the centre we form the inner circle to represent 'Generalia' or *Sarva*-varga beyond the four principal vargas. We shall denote this extra varga (Generalia) by zero ('O').


Dharma
Artha
SARVA
Moksha
Kâma

Besides the above-mentioned primary vargas or classes we shall have secondary ones technically named *bhâgas* or SECONDARY VARGAS (groups). This will be made clear if we put in tabular form these bhâgas as falling respectively under the four primary vargas.

VIDYÂ

(Field of Knowledge)


Dharma
Artha
Kâma (or Kalâ*)
Moksha
1 Smṛti Purâna
2 Itihâsa
3 Arthasâstra Samājaśâstra
8 Darsana
9 Mokshas'âstra Dharmamatas
4 Sâhitya Bhâshâs'âstra
5 Vijñâna
6 Upayukta Kalâ Kalâkaus'ala
7 Lalita-kalâ

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*The third *varga* 'Kâma' is sometimes represented by the term 'Kalâ' in modern days. Dr. Bhagavan Das, M. A., D. Litt., It will be seen from the above table that we get nine *bhâgas* (groups) each being denoted by one of the nine integers, 1 to 9. Further, we have seen that in addition to these nine secondary groups, technically named as *bhâgas*, there is the extra varga called *Sarva*, which I have translated as Generalia. Altogether we form ten groups.

Each of these ten groups or *bhâgas* may similarly undergo a further process of a tenfold differentiation resulting in the formation of one hundred *vibhâgas* or sections. Each such section may be denoted by a figure of two digits, as shewn in the following OUTLINE which is given in the common Indian script (*Nâgari* script or *Devâkshara*) with an English translation of the subject names.

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the Kulapati (Chancellor) of the Kâshi Vidyâpîtha (Benares National University) in his Note (dated Nov. 25, 1917 and March 10, 1918) for the Faculties of Oriental Learning and Theology, Benares Hindu University, gives a good reason for this practice :

"यद्यपि शिष्टाचार स्मृत्यादिपरम्पराप्रसिद्धं नाम कामशास्त्रामिति, तथाप्याधुनिको लोकस्तस्मिन्नाम्नि विप्रतिपद्येत, लोकविरुद्धं च यावच्छक्यं नाचरणीयं, न च सर्वोऽपि विषयस्तस्य शास्त्रस्य विद्यालयेष्वध्याप्यः (यद्यपि बह्वधीयमानषट्काव्येष्वपि बह्वश्लीलं वर्त्तत एव) किन्तु ज्ञानसंपूर्त्यार्यन्यशास्त्राशिक्षापरिपक्वबुद्धिना स्वयमेवावलोकनीयः, अतः " कलाशास्त्राविभाग" इत्येवोचितंनामात्र युज्यते, यतः सर्वा अपि कलाः गार्हस्थ्योपयोगिन्यः कामशास्त्रांतःपतिताः; उक्तं च मनुना,

" यथा नदीनदाः सर्वे सागरे यांति संस्थितिम् ।
तथैवाश्रामिणः सर्वे गृहस्थे यांति संस्थितिम् ॥६।९०॥
यथा वायुं समाश्रित्य वर्त्तंते सर्वजंतवः ।
तथा गृहस्थमाश्रित्य वर्त्तंते सर्व आश्रमाः ।।३।७७॥
यस्मात् त्रयोऽप्याश्रमिणः ज्ञानेनांतेन चान्वहम् ।
गृहस्थेनैव धार्यंते तस्माज्ज्येष्ठाश्रमो गृही ॥३।७८॥
सर्वेषामपि चैतेषां वेदस्मृतिविधानतः ।
गृहस्थ उच्यते श्रेष्ठः स त्रीनेतान् विभर्त्तिहि ॥" ६।८९

अतः गार्हस्थ्यशास्त्ररूपकामशास्त्रांतःपतिताः उत्तमोदारोदात्तकलाः अस्मिन् विभागेऽध्याप्या विषया इति 'कला' शास्त्राविभाग इति नामोचितम् ।

AN OUTLINE OF THE SCHEME

GIVING 100 VIBHAGAS OR SECTION

००	**सर्वसाधारण**	**GENERALIA**	00
०१	प्रदर्शनी (ज्ञानचक्र, मानचित्र आदि)	Exposition (Charts, etc.)	01
०२	ग्रन्थागारविद्या	Library science	02
०३	विश्वकोष,	Cyclopaedias	03
०४	कोषातिरिक्त सामान्य पुस्तकादि	Other reference books	04
०५	सामयिक पत्रादि	Periodicals	05
०६	परिषदादि	Societies	06
०७	समाचारपत्र	Newspapers	07
०८	ग्रन्थावली	Collected works	08
०९	वृत्तान्तसंग्रह, (गेजेटियर, सरकारी कागजपत्र,	Gazetteers, Govt. publications, Congress Reports etc.	09
१०	**धर्मशास्त्र**	**DHARMAŚÂSTRA**	10
११	स्मृति	Smṛti	11
१२	धर्मसुत्रकार	Lawgivers	12
१३	आचारधर्म, नीतिधर्म	Âchâra-dharma Nîtidharma	13
१४	व्यवहारधर्म	Law	14
१५	रामायण	Râmâyana	15
१६	महाभारत	Mâhâbhârata	16
१७	पुराण	Purâṇa	17
१८	उपपुराण	Upa-purāṇa	18
१९	अन्य	Other	19
२०	**इतिहास**	**HISTORY**	20
२१	भूमण्डल	Earth	21
२२	एशियाखण्ड	Asia	22
२३	भारतवर्ष	India	23
२४	अफ्रिका	Africa	24
२५	यूरोप	Europe	25
२६	अमेरिका	America	26
२७	सामुद्रिकी तथा अन्य	Oceanica and other	27
२८	भूगोल, भ्रमण वृत्तान्त	Geography, Travel	28
२९	जीवनचरित्र	Biography	29
३०	**अर्थ शास्त्र**	**ARTHAŚÂSTRA**	30
३१	संख्या विद्या	Statistics	31
३२	राष्ट्रनीति	Politics	32
३३	अर्थनीति	Economics	33
३४	समाजनीति	Sociology	34
३५	शासननीति	Administration	35
३६	संस्था	Societies	36
३७	शिक्षा	Education	37
३८	वाणिज्य	Commerce	38
३९	रीति परिच्छद जनश्रुति उपाख्यान	Customs, Costums etc.	39
४०	**साहित्य तथा भाषाशास्त्र**	**LITERATURE & PHILOLOGY**	40
४१	काव्य	Poetry	41
४२	नाटक	Drama	42

४३	उपन्यास	Fiction	43
४४	कथासाहित्य,	Stories	44
४५	गद्य	Prose literature	45
४६	वक्तृता	Speeches	46
४७	पत्रावली	Letters	47
४८	हास्यात्मकलेख	Satire	48
४९	भाषाशास्त्र	Philology	49
५०	विज्ञान	SCIENCE	50
५१	गणित	Mathematics	51
५२	ज्योतिष	Astronomy	52
५३	पदार्थ विज्ञान	Physics	53
५४	रसायन	Alchemy Chemistry	54
५५	भूतत्त्व	Geology	55
५६	जीवप्रलतत्त्व	Paleontology	56
५७	जीवतत्त्व	Biology	57
५८	उद्भिदतत्त्व	Botany	58
५९	प्राणितत्त्व	Zoology	59
६०	उपयुक्त कला	USEFUL ARTS	60
६१	वैद्यक शास्त्र	Medicine	61
६२	पूर्त्त	Engineering	62
६३	कृषि	Agriculture	63
६४	गार्हस्थ्य विद्या	Domestic Science	64
६५	संबंध	Communication	65
६६	वस्तु निर्माण	Manufacture	66
६७	शिल्प कौशल	Mechanic art	67
६८	गृह निर्माण	Building	68
६९	अन्य	Other	69
७०	ललित कला	FINE ARTS	70
७१	प्राच्य (साधारण)	Oriental	71
७२	स्थापत्य	Architecture	72
७३	भास्कर्य	Sculpture	73
७४	अंकन विभूषण	Drawing, Decoration, Design	74
७५	चित्र विद्या	Painting	75
७६	तक्षण	Engraving	76
७७	छायाचित्र	Photography	77
७८	संगीत	Music	78
७९	विनोदन	Amusement	79
८०	दर्शन	PHILOSOPHY	80
८१	न्याय-वैशेषिक	Nyaya-Vaiśeshika	81
८२	सांख्य-योग	Sâṃkhya-Yoga	82
८३	पूर्व मीमांसा	Purva-mīmâmsa	83
८४	वेदान्त	Vedânta	84
८५	शैव, शाक्त	Śaiva, Sâkta	85
८६	वैष्णव	Vaishnava	86
८७	बौद्ध, जैन,	Bauddha, Jaina	87
८८	पाश्चात्य	Western	88
८९	अन्य	Other	89
९०	धर्म-मत-समूह	RELIGIONS	90
९१	तुलनात्मक	Comparative	91
९२	सनातन धर्म (=हिन्दू धर्म, भारतीयधर्म)	Sanâtana Dharma, Hinduism	92
९३	तदुत्पन्न (बौद्ध जनातिरिक्त)		93
९४	बौद्ध, जैन	Bauddha, Jaina	94
९५	मोहम्मदीय	Mohammadan	95
९६	पारशीक = जरथुष्ट्रीय	Parsi = Zoroastrian	96
९७	कन्फुसीय	Confucian, etc.	97
९८	खृष्टीय (ईसाइ)	Christian	98
९९	अन्य	Other	99

Each of these *vibhâgas* or sections, as shewn in the above OUTLINE,* can, in its turn, be differentiated into ten *upa-vibhâgas* or sub-sections. The *upa-vibhâgas* in my scheme may be denoted by placing *a decimal point and one or more integers* after the figure of two digits representing a particular *vibhâga* (section). Thus, for example, the number 23 in my scheme stands for Indian History, while the various parts thereof, i.e. *upa-vibhâgas*, will be represented as under:

23·0 HISTORY OF INDIA (General)
23·1 —of Bengal
23·2 —of Gujarat, Bombay, Mahârâshtra
23·3 —of Andhra, Madras Pr., Tamil-nadu
23·4 —of United Provinces (Hind-pranta, Brahmarāshṭra)
23·5 —of The Panjab
23·6 —of Burma
23·7 —of Mithila, Magadha, Bihar, Utkal
23·8 Other parts including non-British foreign possessions
23·9 Native Indian States

A list of these *upa-vibhâgas* which I have worked out will be found on other pages. I may however note

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*The Outline was exhibited first in December 1928, both at the Library Exhibition held in the Asutosh Building of the Calcutta University, and also at a lecture on Library Science at Bangiya Sâhitya Parishat, Calcutta; and afterwards in December 1930 at the First All-Asia Educational Conference Exhibition held in Benares. *Vide* Papers and Proceedings, Library Service Section, F. A. A. E. C, p. 261: "Exhibits from the Bihar Vidyâpitha: (1) *A Revolving Chart shewing the Outline of a Scheme of Oriental Classification on decimal basis, called* Prâchya-Vargîkaraṇa-Paddhati" etc.

that where a library is small there may not arise the need of entering into a detailed presentation of these *upa-vibhâgas*. It will be enough in such cases to enumerate, besides the primary and secondary groups (*bhâgas*), the one hundred *vibhâgas* (sections). Even if a library be large enough (or a speedily growing one) to make use of the *upa-vibhâgas* (sub-sections), to be found in the expanded table, it can commence the work of classification with the outline of a hundred *vibhâgas* in the beginning. After the books have been once divided amongst the one hundred main sections the classifier will naturally consult the further expanded table of *upa-vibhâgas* or sub-sections.

COMMON SUB-DIVISIONS

Before going into the details of expansion at this stage we should better consider first the table of common sub-divisions of *vibhâgas* or *upa-vibhâgas*. The table of common sub-divisions is a short table used as an auxiliary to the subject-table (vibhâgas, upa-vibhâgas, etc.) and it will show the various literary forms in which a subject can be presented in a book. The table is given below shewing the decimal additions that should be made to the notation.

.००	मूल	Text	.00
.०१	टीका (भाष्य)	Commentaries	.01
.०२	भाषान्तर	Translation	.02
.०३	सूची	Index, Concordance	.03
.०४	लेख, निबन्ध	Essays	.04
.०५	सामयिकपत्रादि	Periodicals	.05
.०६	परिषदादि	Societies	.06
.०७	शिक्षा	Education	.07
.०८	ग्रन्थावली संग्रह	Polygraphy	.08
.०९	वृत्तान्त	History	.09

Let us illustrate the matter. The number 84 in my scheme stands for Vedânta. All commentaries on the Vedânta will bear the number 84·01, and transactions of a Vedânta Society or proceedings of a Vedânta conference will have the class-number 84·06, while all primers or compendiums of Vedânta will be marked 84·07, and the history of the Vedanta philosophy will be placed at 84·09. Similarly, as to Mahâbhârata, which bears the class-number 16 in the present scheme, will have the number 16·02 for all translations from the original Samskrit and 16·03 for all concordances of the Mahâbhârata, or indexes of terms and passages in the text of the Mahâbhârata, and so on.

Besides the table of common sub-divisions the present scheme provides for a few other auxiliary tables giving contrivances as to how the date of a book can be ascertained from the subject notation or the particular region it confines to on the treatment of its subject-matter. But we propose to deal with this auxiliary matter at a later stage. For the present we must show the arrangement how books and their relative records stand on the shelves in terms of the classification explained.

The books on the shelves and cards in the subject catalogue, or in the shelf-list* stand in the numerical order of subjects, each subject having a definite number as we have seen. It follows that all books on any particular subject must bear the same class-member (or, call it subject-number), and as such should stand together.

Thus, 83 which stands for *Pūrva-Mīmāṃsā* (the second digit 8 meaning *Darśana* and the first digit 3 a branch of

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*Shelf-list is the list of volumes in the exact order in which they stand on the shelves.

Darśana, viz., Pūrva-Mīmâṃsā) follows 82 Śâṅkhya-Yoga and precedes 84 Vedânta. All books on Vedânta will bear the number 84 to denote the subject Vedânta; and those giving only commentaries on the Vedânta will have the subordinate number 84·01 and as such will stand together.

The order which one book of a section is to keep in relation to other books in the same section will be determined by the *author-mark* dealt with on a subsequent page.

SPECIAL BRANCHES OF A LIBRARY

What has been said under the caption Explanation holds good in respect of a general library (*sâmânya*) as distinguished from a special (*viśesha*) collection. For it is clear that within the jurisdiction of a whole library there must be provision made for various sorts of special collections or departments, which by the terms of some specific endowment or for other reasons must be kept together—separated from the main general (sâmânya) library often on particular shelves or book-cases, if not in a special room or separate building provided for the purpose. This circumstance should not however stand in the way of the special collections being arranged in the classified form within the space allotted for the purpose exactly in accordance with the scheme of classification followed throughout the library. Further, each one of the minor collections will have to be specified in some way. This can be done by simply putting before the class-member a particular letter (preferably within a cypher or circle) as shown below often the initial one of a collection-name, or by a coloured label on books, or by adoptiong both measures.

The following is a list of such special collections as may probably be formed in most of our libraries, showing the initial letters to be marked on back of books, and in other references, to signify them, as also the suggested colour of labels where they may be found specially useful.

No.	Initial (signifying mark)	Name of Special Collection	Suggested colour of label where used
1	शि	शिशुपाठ्य (=वालोपयोगी = वालवाचन) संग्रह Juvenile Branch = Children's section	सवुज (green)
2	स्त्री	स्त्रीपाठ्य (= महिलोपयोगी = महिलावाचन) संग्रह	रक्त (red)
3	पु	पुस्तिकासंग्रह Collection of leaflets, pamphlets of below 65 pages.	
4	उ	उद्धृतसंकलन Collection of newspaper-cuttings and other clippings	
5	ह	हस्तलिखित पुस्तक (= पुथि) संग्रह Manuscripts section	
6	दु	दुष्प्राप्य पुस्तक संग्रह Rare books section	शुक्ल (white)
7	क्र	क्रमशः प्रकाश्य पुस्तकादि Pre-completion fascicles	
8	नि	निषिद्ध (= वर्ज्य = अश्लील) पुस्तकादि	कृष्ण (Black)
9	प	पर्याय-प्रकाशन ग्रन्थगोष्ठी Series	
10	वि	विशिष्ट उपहारादि Special gifts	पीत (yellow)

With regard to certain special collections such as the last two in the above list it is better to put a horizontal line through the circle dividing it into 2 semi-circles, the upper one being used for the collection, and the lower for the particular group referred to. Thus we may use $\frac{\text{प}}{\text{त्रिसं}}$ for the Trivandram Samskrit Series, and $\frac{\text{वि}}{\text{ब}}$ for a special gift section received from, say, H. H. the Maharaja Gaekwad of Baroda, ब indicating बडोदा

Besides the special collections of the nature enumerated in the above table it is always likely that an outstanding stock of books will accumulate and await classification. Such books may be denoted by a simple blank label on the back or a cypher (zero) on the list of अवर्गीकृत पुस्तकादि, unclassified books.

PARALLEL LIBRARIES

On Linguistic Basis

Further, there often arises the need of extra parallel libraries being formed on the basis of the particular language in which a book is written. The language predominating in a library as a whole will have its legitimate sphere in the *main* library. But where there are considerable proportions of books in other sister-languages, we may create special departments for books in those languages, in case the constituencies of the library desire such arrangement. It does not, however, mean that the specially created departments on the basis of languages should in any way suffer for want of a proper classification, nor that the library as a whole should be allowed to ignore these valuable departments in its general catalogue. On the other hand, the catalogue should be presented in as complete a form as possible, placing at one place all books belonging to a given subject, if they form part of the library as a whole, no matter whether a portion of the stock is housed in a department by itself running parallel to the main library. The catalogue will of course show in what language a book is written.

A coloured label, with or without an initial letter thereon, on the back of a book in a particular language may be suggested where books written in a variety of languages on a given subject stand together on the shelves of the main library, and not divided amongst the various language-departments or small parallel libraries. This plan may answer the requirements of special language-constituencies if the "coloured label" books are placed on the shelves at the end of a class-number.

But where the formation of actual parallel libraries is considered to be more useful we should gladly form them. Let us take an example and see how the suggestion of parallel libraries should work. The library of the Vangiya Sahitya Parishat, Calcutta, where the proportion of books written in the Bengali language naturally predominates, we have to consider about no coloured label or initial for Bengali books on a given subject; while books in any other language, such as Hindi, Urdu, Marâthi, Gujarati, Sanskrit, Persian, etc. may have to be distinguished by some method. The Hindi parallel library may be formed by simply putting the initial हि before the class-number. Other initials may be अ for Asâminâ (Assamese), ओ for Oriya, म for Marâthi, ते for Telugu, पा for Persian, फ्रे for French, ज for German, जा for Japanese, चि for Chinese, ब for Burmese, ति for Tibetan, सि for Sinhalese. क for Kannada, मै for Maithili, and so on. If coloured labels on books are also provided for, in addition to the initials put before the class-number in the catalogue as also on books, greater facility will be created for all readers and users of the library. In the case of a card catalogue it will be a good idea to use coloured cards for books in particular languages.

There is a variety of scripts in vogue in our country and mention must be made in the catalogue of the particular script used in a book. The more important scripts are Nâgari (or Devanâgari or Devâkshara), Bengali, Gujarâti, Urdu, Telugu, Tamil, Oriya, Burmese, Sinhalese and Roman.

REFERENCE BRANCH

To separate books that are very frequently needed the usual plan is to mark a particular letter (in the Roman script it is generally R to denote Reference) and arrange the books together. We would advise a blue oblong label on the back of books with or without a mark thereon, and an asterisk (*) before the class-number in the catalogue. Very few libraries can afford to get more copies of these highly priced volumes of reference, and consequently would not lend a copy out. This branch may be treated as another parallel library which should generally be consulted within the library building.

OTHER AUXILIARY TABLES

We have explained the table of *Common Sub-divisions* on a previous page, and have referred to it as an important auxiliary to the subject-tables of *vibhâgas* and *upa-vibhâgas.* Besides this the present scheme provides for a few other auxiliary tables, mostly to differentiate books of a given subject or class on the basis of, say, देश or स्थान, (region); काल, (time) आकृति, (dimension), etc.

It may be mentioned in passing that classification can be considered from various points of view, of which the subject-point-of-view is the principal one Hitherto we have looked to our subject from this primary point of view, as will be found from the main tables, i. e., those of *vibhâgas* and *upa-vibhâgas.* A scheme of classification serves more purposes than one when two or more view-points can be combined together or considered simultaneously. In the present scheme efforts have been made for such combinations by the provision of the following auxiliary tables: (a) Regional table देशानुक्रमिक संकेत; (b) Chronological table कालानुक्रमिक संकेत ; (c) Size-table आकृति-ज्ञापक संकेत

(*a*) REGIONAL TABLE देशानुक्रमिक संकेत

The 'Regional table' is devised to indicate from the class-number what particular region a book confines to in its treatment of the subject taken up by the book. A book on *Zoology*, for example, may treat of animals found in any part of the world in general, or those observed in North India, or China, or South Africa or any other particular region. The number for the subject *Zoology* is 59 (५९ प्राणितत्त्व *Zoology*), but that itself does not indicate the region confined to in a particular book.

The regional table will give us the device by the addition of which to the subject number we can very well understand the particular geographical or other region the subject of the book refers to.

The notation used in this table is a single digit with decimal additions for minute-expansion. It may be remembered in this connection that in the subject-table of *vibhâgas* the notation is of two digits, and that for *upa-vibhâgas* (which will come later) decimal expansion is used after the two main digits.

०.	ब्रह्माण्ड (आकाश, शून्य), Universe	0
१.	पृथ्वी, Earth	1
२.	एशियाखण्ड (भारतातिरिक्त) ASIA except India	2
२.१	तुरुस्क, Turkey	2.1
२.२	पारस्य, आरब Persia, Arabia	2.2
२.३	साइबेरिया (राशिया), तुर्कीस्तान, मध्य एशिया Siberia, Turkistan, Central Asia	2.3
२.४	गान्धार (आफगानिस्तान), बेलुचीस्तान Afghanistan, Beluchistan	2.4
२.५	श्याम, मालय, चम्पा Siam, Malaya, Champa	2.5

२.६	चीन प्रजातन्त्र (मन्चुरिया तथा तिब्बत सह) China (including Manchuria, Tibet)	3.6
२.७	जापान, कारिया Japan, Korea	2.7
२.८	द्वीप समूह (यवद्वीप, बाली, सुमात्रा, मलक्का, फिलिपाइन) Islands (Java, Bali, Sumatra. Malacca, Phillipine Islands	2.8
२.९	अन्य	2.9
३.	**भारतवर्ष INDIA**	3
३.१	वंगदेश, आसाम Bengal Assam	3.1
३.२	बोम्बई प्रांत Bombay Presidency	3.2
३.३	अंध्र, मद्रदेश (मद्रास प्रांत) तामिलनाडु Andhra, Madras Presidency,-Tamilnadu	3.3
३.४	संयुक्त प्रांत (हिन्द प्रांत, ब्रह्मराष्ट्र, ब्रह्मावर्त्त) United Prov.	3.4
३.५	पञ्जाब Panjab	3.5
३.६	ब्रह्मदेश Burma	3.6
३.७	विहार, उत्कल Bihar, Orissa	3.7
३.८	अन्यान्य प्रदेश तथा अब्रिटिश विदेशीय अधिकार Others including non-British foreign possessions	3.8
	मध्यप्रदेश Central Provinces	
	फरासी अधिकार French Possession	
	पोर्टुगीज अधिकार Portuguese ,,	
	ब्रिटिश बेलुचिस्तान British Beluchistan	
	कूर्ग Coorg	
३.९	**भारतीय राज्य समूह INDIAN STATES**	3.9
३.९१	निजाम राज्य (हैदराबाद) Nizam (Hyderabad)	3.91
३.९२	महीशूर Mysore	3.92
३.९३	बडोदा Baroda	3.93
३.९४	जम्मू-काश्मीर Jammu-Kashmir	3.94

३.९५	राजपूताना राज्य समूह Rajputana States	3.05
३.९६	मध्य भारतीय Central India States	3.96
३.९७	हिमालय देशीय Himalayan States	3.97
३९८.	अन्य Other	3.98
४.	अफ्रिका AFRICA	4.
५.	यूरोप EUROPE	5.
५.१	ग्रेट ब्रिटन तथा आयरलैण्ड Great Britain and Ireland	5.1
५.११	इगलैण्ड England	5.11
५.१३	स्काटलैण्ड Scotland	5.13
५.१८	आयरलैण्ड Ireland	5.18
५.२	जर्मनी Germany	5.2
५.३	फ्रान्स France	5.3
५.४	इटली Italy	5.4
५.५	स्पेन, पोर्टुगाल Spain, Portugal	5.5
५.६	रूशिया, पूर्व यूरोप Russia, Eastern Europe	5.6
५.७	स्काण्डिनेविया Scandinavia	5.7
५.८	सुइजरलैण्ड Switzarland जेकोश्लाविया, युगोस्लाविया Czecoslavia, Yogoslavia ग्रीस, अस्ट्रिया, हागेरी Greece, Austria, Hungary	5.8
५.९	अन्य Other	5.9
६.	अमेरिका AMERICA	6.
६.१	उत्तर अमेरिका North America	6.1
६.११	कनाडा Canada	6.11
६.१३	युक्तराष्ट्र United States	6.13
६.१९	दक्षिण अमेरिका South America	6.19
७.	सागरस्थ अन्य भूखण्डादि–आस्ट्रेलिया, न्युजीलैण्ड Other Oceanic land including Australia, New Zealand, etc.	7.
८.	सागर Ocean	8.
९.	अन्य Other	9.

(*b*) CHRONOLOGICAL TABLE कालानुक्रमिक संकेत

The notation in this table is simply one letter of the Indian alphabet, a vowel for the pre-Christian period and a consonant for the Christian era. One consonant is further differentiated by joining to it the 10 vowel signs for further divisions. Thus:—

	खृष्टपूर्व, B. C.			खृष्टीय, A. C.	
अ	खृष्टपूर्व (सामान्य)	Before Christ			
आ	प्रथम शताब्दी	1st Century B.C.	ख	द्वितीय शताब्दी	2nd Century
इ	द्वितीय ,,	Second ,,	ग	तृतीय ,,	Third ,,
ई	तृतीय ,,	Third ,,	घ	चतुर्थ ,,	Fourth ,,
उ	चतुर्थ ,,	Fourth ,,	ङ	पञ्चम ,,	Fifth ,, ,,
ऊ	पञ्चम ,,	Fifth ,,	च	षष्ठ ,,	Sixth ,, ,,
ऋ	षष्ठ ,,	Sixth ,,	छ	सप्तम ,,	Seventh ,,
ए	सप्तम ,,	Seventh ,,	ज	अष्टम ,,	Eighth ,,
ऐ	अष्टम ,,	Eighth ,,	झ	नवम ,,	Ninth ,,
ओ	नवम ,,	Ninth ,,	ञ	दशम ,,	Tenth ,,
औ	दशम ,,	Tenth ,,	ट	एकादश ,,	Eleventh ,,
		and so on	ठ	द्वादश ,,	Twelfth ,,
		इत्यादि	ड	त्रयोदश ,,	Thirteenth ,,
	खृष्टीय, A. C.		ढ	चतुर्दश ,,	Fourteenth ,,
क	प्रथम शताब्दी	1st Century A.C.	ण	पञ्चदश ,,	Fifteenth ,,
का	प्रथम दशक ०—९	1st Decade	त	पोडष ,,	Sixteenth ,,
कि	द्वितीय ,, १०—१९	2nd ,,	थ	सप्तदश ,,	Seventeenth ,,
की	तृतीय ,, २०—२९	3rd ,,	द	अष्टादश ,,	Eighteenth ,,
कु	चतुर्थ ,, ३०—३९	4th ,,	ध	उनविंश ,,	Nineteenth ,,
कू	पंचम ,, ४०—४९	5th ,,	न	विंश ,,	Twentieth ,,
कृ	षष्ट ,, ५०—५९	6th ,,	ना	१९००-९ खृ.	1900-09 A. C.
के	सप्तम ,, ६०—६९	7th ,,	नि	१९१०-१९ ,,	1910-19 ,,
कै	अष्टम ,, ७०—७९	8th ,,	नी	१९२०-२९ ,,	1920-29 ,,
को	नवम ,, ८०—८९	9th ,,	नु	१९३०-३९ ,,	1930-39 ,,
कौ	दशम ,, ९०—९९	10th ,,	नू	१९४०-४९ ,,	1940-49 ,,

In the above table notations are shewn to denote the Christian era. But they can very well be used for any other era according as a library chooses to adopt one. There are so many eras in vogue in India. The most ancient Kali era (कल्यब्द) has come up to 5034 by now. The Samvat era or Vikrama-Samvat of King Vikramaditya is also older than the Christian by about 57 years, the present being 1989 *Sam.* corresponding to 1932-33 A. C. This is used throughout India. Another very important pre-Christian era is the Buddhist era, which is older than the Christian era by 544 years. In the post-Christian period we have got Śakābda, Bangābda and many others. If a library uses Saṃvat in general it can adopt the notation for that particular era. We would like to see a standard method adopted by a large number of libraries than a variety of methods being followed by various libraries.

The table suggested may at first seem to be no less cumbrous than the actual year of an era ; but a little practice will convince any worker the facility provided by the table.

(*c*) SIZE TABLE पुस्तकाकृति-ज्ञापक संकेत

It will certainly be of some advantage to the reader if in consulting a catalogue he can find out the dimension of a book he is going to handle ; and if a device applied to the subject number can indicate the same it will be simply welcome. Half-a-dozen sizes would be enough to divide books we generally consult. As to a system of notation however it will be wise to make provision for expansion. The Roman number may very well be used for the purpose. We would however recommend the 'small-letter' form that will provide for dots on units to distinguish this system of notation from others.

The most common size is generally called the 'standard book size'. In our country crown octavo is that size. We propose to use no notation for that particular size. When no size-mark is given we are to understand that the book is of the standard size (i.e., crown octavo). The following devices may be used for other sizes.

i. *for* demi octavo.
ii. *for* crown quarto or royal octavo.
iii. *for* royal quarto or foolscap folio.
iv. *for* books smaller than crown octavo.
v. *for* peculiar sizes, such as, long ablong manuscripts.

N. B. Old Manuscripts are better indicated by actual measure by inches or centimetres.

The above devices may not however appear to be all-comprehensive, and some would rather put the exact size (at least the length) of a book in inches or centi-metres than using an arbitrary table. In India we are more familiar with inches. In the case of printed books the length of a book will ordinarily convey the idea of the breadth as well. So this plan is all right. In the case of manuscripts however it is better to put both length and breadth, for in our country the Mss., specially the old ones, are of peculiar sizes which cannot be indicated simply by the length.

If inches are given the inch-mark (″) should be used. Centi-metre is indicated in the Roman by 'cm.'

HINTS ON OTHER DEVICES

Similarly, a language-table, **भाषानुक्रमिक संकेत**, may also be devised or simply the initial of a language added to the class-number where the language of a book is desired to be understood by that number. Or, if preferred, the author-mark may be put in the script in which the language is written. The latter method, although not always intelligible, will nullify the use of a language-table. This will be explained when we treat of the subject *Call Number*.

COMBINATION OF TABLES

The various devices will be shown combined together if we would put one colon between every two sorts of devices, in case the numerals are written in the Roman script. In the case of the Indian script however we would advise putting a zero (शून्य) especially when after letters, or a *danda* (दण्ड)—or a multiplication sign (गुण चिह्न) if desired—instead of a colon; for a colon (unless it is after a numeral), has some chance of being confounded with *visarga*, विसर्ग (ः) a sign affixed to various words in their particular forms in Samskrit.

The class-number, which represents the classification by subject, should ordinarily precede all notations. The class-number in the present scheme, as we have seen, consists of two main digits, (*vide* vibhāgas) with decimal additions (*vide* upa-vibhāgas) wherever necessary.

Next to the class-number put the Chronological and Regional devices. The linguistic distinction, when desired to be expressed through the call-number, should come after the others: or, if preferred, may be put first of all, i. e. ahead of the class-number. When the full class-number with the auxiliary marks, where used, is written, put two *dandas* (like the ones used at the end of a *sloka* or Sanskrit stanza). If the Roman script is used put two colons instead of two *dandas* at the end of the full class-number, as against one colon used between every two component parts of the whole class-number.

After the two *daṇḍas* (or two colons in the case of the Roman script being used in the class-number) we are to write the Author-mark, which is explained below The full class-number combined with the author-mark· forms the whole Call-number of a book which will also be explained at a later stage.

AUTHOR-MARK OR BOOK-NUMBER

An 'Author-mark' is a mark to denote the author of a book. An author can be represented by simply a part of his or her name (generally the surname) or a letter (the first letter of the surname), or a number of letters or a combination of letters and figures assigned to each author. An authorwise alphabetical arrangement of books on a particular subject may be preserved on the shelves if we use a kind of author-mark, otherwise called book-number.

a. *Surname*

There are several author-tables of which the Cutter-table (the Cutter author-number, or the Cutter-Sanborn table) is widely used in Western countries. All tables of Western origin suffer most for want of provision for non-Western names. In India the Panjab University Library uses one in the Roman script specially prepared to suit the purposes of Indian libraries (*vide* 'Table of author-numbers' in Dickinson's *Panjab Library Primer*; Lahore, 1916; pp.40–99). It is a combination of the first letter of the author's surname* and figures ordinarily of two digits, the surnames AARON to ZUTSHI being alphabetically shewn. This table has now been adopted by a number of other libraries in the Panjab. The Baroda State has another table devised by William A. Borden, as given in his *Scheme of Classification for Libraries of Baroda State*; Baroda, 1911; pp. 33-84. This latter also deals with names or surnames in the Roman script. The author has devised the table in such a way as to have no use of letters, only figures being used. Surnames ABBBOT to ZSCHOKKE, arranged alphabetically, have each an arbitrary number of three digits between 100 and 999 to represent them. Another Baroda table has been given by the late Mr. Janardan S. Kudalkar, in his *Marāthi Pustakasâthin Vargîkaraṇa-paddhati*; Baroda, 1916; pp.23/1–17. This last is different from the other two mentioned in the way that it prints surnames or names in Nâgari script and shows an alphabetical order of names or surnames, अग्निहोत्री to ज्ञानेश्वर, giving also an arbitrary number of three digits from १०१ to ९०६ in the Indo-Arabic numerals written in Nâgari.

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* It may be interesting to note that a Chinese or Japanese name begins with the surname rather than the personal name, which latter is put after the surname. Probably some other far-eastern peoples also follow this practice. In India and in the west the common or universal practice of pttuing the surnames last is observed. Some nationals of

We would however refrain from giving any author-table at all, and would advise the use of the first letter of the author's name, preferably surname, with addition of succeeding letters where found necessary. It will be found that in a large number of cases the first letter will suffice, more so when the library is minutely classified. To be clear, we would at once write the letter अ for

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modern Chaina and Japan are however now trying to adopt the universal practice.

In India a large number of Hindu families, especially in the North-West and Mohammadans almost in general do not use any surname. Some of them have however lately introduced distinct hereditary family-names or surnames.

अग्निहोत्री (and आ for आचार्य, and so on) with a fullstop or zero after the letter to indicate that it is only a part of the name or surname, instead of representing it (the surname अग्निहोत्री) by an arbitrary number like १०१ (or १२६ in the case of आचार्य) as given in Kudalkar's table. In case a subject has books of several authors whose surnames begin with the same letter (अ. in the present case) we would go on adding one or more succeeding letters, e. g., अग्नि. or अग्निहो. etc.

b. Initials of Forenames or Personal Names

Initials of fore-names when required to be shown in addition to the surname—which however will be rarely necessary—may be shown within curves. The author-mark for Śr. Śivaprasâda Gupta's, पृथिवी-प्रदक्षिणा (Class No. २८, being a work on Travel) will bear the author-mark 'ग.' or 'गु.' or 'गुप्त'; in case there are more authors with the same surname in the same class (२८) we can distinguish such authors by adding initials of the author's forname: the above author will thus have the author-mark गु. (शि. प्र.) or गुप्त (शि. प्र.). If the author has more than one book in the same class, we can have the initial of the title of a book within curves, separated from the initials of the forenome (when used) by a dash. Thus the work cited will bear the full call-number "२८ गुप्त (शि. प्र.—पृ०)". The author-mark for (महामहोपाध्याय डक्टर) सतीशचन्द्र आचार्य (विद्याभूषण) may, when there are several authors with the same surname in the same class, be written thus: 'आ. (स.)' or 'आचा. (स.)' or 'आचा. (स. च)', and so on. When there are several books by the same author in the same class (i. e. on a particular subject) the first letter of the title of a book should also be given within the curves, but separated by a dash from the author's initials, if they have also to be shown. Śr. Satîśa

Chandra Guha's *Prāchya-Vargîkaraṇa-Paddhati* will thus bear the author-mark (or book number) ग. or गु. or गुह—in Roman G. (or Gu., adding one succeeding letter). If the same author has in the same class (०२) another book, say, with the title ग्रन्थागार-सेवा-पद्धति, the two books will respectively bear the following book-numbers: गुह (स. च.—प्रा०) and गुह (स. च.—ग्र०). To obtain the *call number*, prefix ०२ the class number for ग्रन्थागारविद्या

COMMONEST FORENAMES SIMPLIFIED

In respect of initials of a number of the commonest forenames we can follow contrivances on the lines shown below. Such initials will at once signify the full forenames of a great many persons, male or female. A fullstop sign after an initial letter indicates a male forename or personal name, while 2 fullstops stand for a female forename. Forenames not covered by the recommended contrivances will of course be treated in the ordinary way.

In the following table each single letter stands for one particular forename, more common than many others. Devices are only hinted upon; and the table is not full.

MALE		FEMALE	
अ.	*for* अनन्त	अ..	*for* अरुणा
आ.	आशुतोष	आ..	आशा
इ.	इन्द्र	इ..	इन्दिरा
ई.	ईश्वर	ई..	ईशानी
उ.	उपेन्द्र	उ..	उमा
ऊ.	ऊर्द्धवाहु	ऊ..	ऊषा
ऋ.	ऋषिवर	ऋ..	ऋद्धि
ए.	एकनाथ	ए..	एषा

MALE		FEMALE	
क.	*for* कपिल	क..	*for* कमला
का.	काशीनाथ	का..	कादम्बिनी
कि.	किशोर	कि..	किशोरी
की.	कार्त्तिमान्	की..	कीर्त्ति
कु.	कुमार	कु..	कुन्ती
कृ.	कृष्ण	कृ..	कृष्णा
के.	केशव	के..	केतकी
कै.	कैलाश	कै..	कैकेयी
कौ.	कौशिकीनाथ	कौ..	कौशल्या
च.	चन्द्र	च..	चपला
दे.	देव	दे..	देवी
ना.	नारायण	ना..	नायिका
प्र.	प्रसाद	प्र..	प्रज्ञा
बा.	बाबू	बा..	वाई, इत्यादि

THE CALL NUMBER

A 'call-number' is a number by which a book is called. It is a whole number comprising the subject number (with or without the combination of devices shown in the auxiliary tables) on one hand, and the author-mark on the other. As for example, under the present scheme Sir P. C. Ray's *History of Hindu Chemistry* will bear the call-number '५४·०९ रा' (or ५४·०९।रा, putting a daṇḍa—or a colon having '54.09 : Ra' as the call-number, in case the Roman script is used—between the subject number and the author-mark), when the auxiliary tables are not considered necessary; *or* '५४.०९।३।ना।।रा', when the regional and chronological tables are taken advantage of.

In both the cases ५४ stands for Chemistry (*vide* the OUTLINE); ·०९ for history of the subject (*vide* the COMMON SUB-DIVISIONS); that is, ५४.०९ is for History of Chemistry; रा is the author-mark for राय (Ray).

In the second case the second item ३ after the *daṇḍa* (or colon if used in preference to a *daṇḍa*) denotes the region Hindustan or India; the third item ना is from the chronological table, denoting the date of publication of the book, ना representing the decade 1900—1909, in which the book was published; रा after the couple of *daṇḍas* (or a double colon) is the first letter of the author's surname, being the symbol of author-mark. It may be remembered that the *Panjab Library Primer* and the *Baroda Classification Scheme* have each developed an independent and elaborate scheme of author-tables, each author (or surname) having a particular number to represent the author (in the case of the former the first letter of the surname followed by a figure of 2 digits or more, the latter being simple figures generally of 3 digits). So do we find in almost all western schemes. We have tried to do away with an arbitrary and elaborate table of author surnames as being cumbersome, for we have to deal with not only a set of western surnames, mostly Christian and Jewish, as given in, say, Webster's International Dictionary ; buthave to incorporate the various Eastern surnames, and even personal names as well in many a case—not only the typical Hindustani surnames but also those of China, Japan, Burma, Siam, Malaya Central Asia, etc. Then again there is a vast field of Indian Mohammadan names, rarely surnames, which must be considered. A scheme of author table incorporating a reasonable proportion of every kind of name or surname (or both) used by men in all regions would really become cumbrous. We have, therefore, advised the simple way of using the first letter of a surname or name, and that will serve the purpose in most cases, especially when a library is minutely classified.

It may here be mentioned that in India many a library has done away with an author-table and has simply numbered the books serially under each class. The Calcutta Presidency College Library has done so as we find from its printed catalogue of 3 volumes ; so has the Benares Hindu University. We know of many other libraries that have followed this practice. It has certainly its drawbacks in the way that it will not be possible under this method to keep up a strictly alphabetical arrangement of authors under any class. But somehow a number of earlier workers in this country found this method suitable. After a time however some of them found the necessity of effecting a strictly alphabetical arrangement of authors under each class. The Calcutta City College Library, for instance, which began with putting a serial number to books under a class, has ultimately, in the later classes or sections, followed an alphabetical order.

Let us now revert to the example of our call-number. In order to show the language in which a book is written our advice is, as has been given on a previous page (*vide* 'Parallel Libraries on Linguistic Basis'), to put the language-initial before the class-number. Another suggestion is to write the author-mark in the script of the language. Sir P. C. Ray's *History of Hindu Chemistry* is written in a European language. If we put the author-mark in the Roman script as 'Ra.' instead of '**रा.**' it would indicate that the language of the book is one that uses the Roman script. If the book be in Hindi put '**रा**' in Nâgari; if it be in Bengali 'রা' should be written in the Bengali script; in the case of the language being Gujarâti, Tamil, Telugu, Oria, Kannâda, Burmese, Nepalese or Sinhalese, put the author-mark in the respective script. This may however raise an ambiguity in cases where more languages are written in the same script. Nâgari script, for example, is used in writing Hindî, Marâthi and a host of other current languages; Bengali script is used in Bengali and Assamese; the Maithili characters are hardly different from the written Bengali script. Besides, the classical languages, Sanskrit and Pāli, are written in any of the modern Indian scripts although in the case of Samskrit it is almost a general custom to use the Nâgari script.* Pâli books published in the Indian peninsula are also generally in Nâgari occasionally in Bengali. A large number of Pâli works are however printed in Burmese and Sinhalese scripts when they come out from Burma and Ceylon. In spite of these facts, for ordinary purposes, it will be found that the plan of writing the author-mark in the script of the book, as suggested here, would do tolerably well. But if this plan fails, we may have recourse to use a linguistic device by putting the language initial before the subject number.

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* In Bengal however they print a large number of Sanskrit books in the Bengali script for two reasons: (1) it provides facilities to those Bengali readers who are not familiar with the Nâgari script; (2) by using the Bengali script the printer can economise paper and printing expenditure, for the Bengali script allows him to use smaller fonts than Nâgari would do,

SPECIAL LOCAL REQUIREMENTS

FICTION—The largest number of books in any single section is generally Fiction in almost all libraries of general character. In public libraries it is almost invariably so; and the circulation of this section is, as a rule, greater than any other, sometimes any two or more together. For Fiction many libraries do not put any subject number at all on book-labels or books, and in fact on cards and in other references too; but put only author-mark (i.e., book-number) as the full call-number, and thereby minimise labour. This method is commendable There is no harm in following this practice where this section is not minutely classified according to sub-divisions like Detective, Reformatory, Historical, Sociological, etc. Some libraries put foreign fiction separated from the rest. College and University libraries should better put translations of foreign fiction together with the original.

BIOGRAPHY—Biography is first classed under two heads, collective and individual. A collective biography is a book that has in its pages lives of more persons than one. The following titles may be cited as examples :—
Vaishnavite Refomers of South India, *Queens of England*, *Twelve Great Statesmen*, etc An individual biography is a book which treats of only one person's life, e g., Boswell's *Life of Johnson*, Gandhi's autobiography entitled *My Experiments With Truth*.

Now there should be some device that would differentiate Individual biography from Collective biography. The Baroda classification scheme has provided for distinct sections for these two classes. It is not impossible to make similar provision in any other scheme. In the present one we have only a single class-number, 29, for Biography. Our recommendation is to put one अ before the class-number in the case of collective biography and place all 'अ २९' books in the beggining of the section 29, or at the end, but never to mix up the both.

OTHER MINOR DEVICES

There are other devices that can be introduced to secure greater facilities. The symbols that are in use at the *Institute International de Bibliographie* may be appreciated by any close classifier. We suggest the following adaptations of a few of them, for their practical advantages should appeal to specialists in our country.

(1) The PLUS-SIGN (+) संयोगचिह्न between two or more subject numbers, indicates that the book in question treats of not merely one subject, but more subjects indicated by the subject-numbers connected by the sign +. As for example, ९२·४+९८·१ means ९२·४ (Gîta) and ९८·१ (Bible); and a book treating of, or entitled, *The Gita and the Gospel*, may bear the class-number 92·4+98·1; the book may be shelved in either of the sections (or sub-sections), preferably in the one that is more frequently consulted in the library.

(2) FORM-SIGN (O:) अवयवचिह्न. The symbol 'O:' used parenthetically, or within curves (sometimes called 'the first bracket' in our country) may denote the special form in which a book is presented before the public; e.g., '८७·१ (०:४३)' means ८७·१ (Buddhist philosophy) in the form of ४३, a novel. Similarly, a book on Temperance (a

branch of social reform) may be written in the form of a drama. Further, if म is put before the class-number it is to denote that the subject is treated in the form of a Marāthi drama.

The colon after the 'O' sign *within curves* will not have the chance of being confounded with the colon or colons used between a class number, or in other connections, especially because the curves are used.

(3) RELATION-SIGN (:) संबंधचिह्न. The sign of colon between two numbers, as used in *Institute International de Bibliographie*, indicates that the subjects so connected are considered in relation to each other. We can also use it for the same purpose, e. g. ८६:९८·४ is to mean ८६ (Vaishnava philosophy) in relation to ९८·४, (the devotional aspect of Christianity); and if the numbers are put *vice versa* it would mean Devotional Christianity in relation to Vaishnava philosophy.

In the present case also the colon has no real chance of being confounded with its other uses, for the reason that in our scheme we have only a two-digit figure for the subject-number for a *Vibhâga* (section) with decimal additions to denote an *upa-vibhâga* (sub-section); and again, a relation-sign would connect only similar figures, and never a two-digit figure with a one-digit figure. Further, our suggestion to use a colon between a subject-number and an auxiliary-table number, is only in case we write the number in a European script. When however we use the Indian script we put a *daṇḍa* instead in such cases.

The use of these minor devices may not be considered necessary in the beginning. But as a close classifier is sure to consider them when he makes some advance in his work, the subject should better be hinted upon before we go into the detailed table of classification.

A FEW OTHER ORIENTAL SCHEMES

(1) BARODA STATE

The Scheme of Classification for the Libraries of Baroda State (India) is given below:

A	GENERAL WORKS
A 1	Bibliography
A 2	Genl. Cyclopaedias
A 3	„ Transactions
A 4	„ Periodicals
A 5	„ Newspapers
A 9	„ Annuals
A a	Open-shelf collection in main Reading Room
A b	*Ditto* in Ladies' Room
A c	Juvenile works
A d	Library economy
A w—A *z*	Govt. Reports
B	PHILOSOPHY
B 1	General
B 2	Metaphysics
B 3	Logic
B 6	Ethics
B 8	Systems (arranged alphabetically)
C	RELIGION
C 2	Natural Theology
C 3	Hinduism
C 4	Buddhism
C 5	Jainism
C 6	Mohammedanism
C 7	Zoroastrianism
C 8	Christianity
C 9	Other Religions
D	GENERAL AND PHYSICAL SCIENCE
D 2	Mathematics
D 3	Astronomy
D 4	Physics
D 5	Chemistry
D 6	Mineralogy.
E	NATURAL SCIENCE
E 2	Geology
E 3	Physical Geography
E 4	Meteorology
E 5	Palæontology
E 6	Biology
E 7	Botany
E 8	Zoology
F	ANTHROPOLOGY ETHNOLOGY
G	PSYCHOLOGY
G 2	Mental faculties
H	MEDICINE
H 2	Anatomy, Physiology
H 3	Materica Medica and Therapeutics
H 4	Practice & Pathology
H 5	Special Systems of Practice
H 6	Surgery
H 7	Veterinary Medicine and Surgery

H 8 Hygiene
I SOCIAL SCIENCES
I 2 Statistics
I 3 Government and Law
I 4 Political Science
I 5 Demotics
I 6 Political Economy
I 7 Associations & Institutions
I 8 War
I 9 Miscellanies
J USEFUL ARTS
J2 Extractive Arts
J3 Chemical Arts
J4 Fabricative Arts
J5 Constructive Arts
J6 Commercial Arts
J7 Recording Arts
J8 Domestic Arts
K MILITARY & NAVAL ARTS
L RECREATIVE ARTS
M FINE ARTS
M2 Landscape Gardening
M3 Architecture
M4 Sculpture and allied arts
M5 Drawing & Engraving
M6 Painting & Decoration
M7 Photography
M8 Music
N PHILOLOGY
O LITERATURE (other than English)
O2 German literature
O3 French literature
O4 Italian literature
O5 Spanish literature
O6 Latin literature
O7 Greek literatue
O8 Oriental literature

ARYAN (IRANIAN BRANCH)

O8A Zend and Pehlevi
O8B Persian

ARYAN (INDIC BRANCH)

O8C Sanskrit
O8D Pâli and Prâkrit
O8E Panjabi
O8F Sindhi
O8G Hindustani(Hindi, Urdu)
O8H Gujarâti
O8I Marâthi
O8J Bengali
O8K Uriya
O8L Sinhalese

DRAVIDIAN (South Indian)

O8M Tamil
N Telugu
O Malayalam
P Kanarese

INDO-CHINESE

O8Q Tibetan
R Malayan
S Chinese, Manchu
T Japanese, Korean, Aino

SEMETIC

O8U Turkish
V Arabic
W Hebrew
X Cuneiforms and Hieroglyphics

	AFRICAN
O8Y	African
	OTHERS
O8*Z*	Others
P	ENGLISH LITERATURE
Q	English Poetry
R	English Drama
S	English Prose Fiction
T	GENERAL HISTORY
U	ORIENTAL HISTORY
U2	China and Japan
U3	Arabia
U4	Judea
U5	India
51	General work
52	Early history
53	Buddhistic
54	Mussalman
55	Maratha
56	British
57	Native States
58	Baroda
59	Miscellaneous
U6	Persia, Babylonia, etc.
U7	Turkey
U8	Africa
V	EUROPEAN HISTORY
V2	Great Britan
V3	Germany, Austro-Hungary
V4	France
V5	Roman Empire, Italy
V6	Spain and Portugal
V7	Russia and Scandinavia
V8	Greece
W	AMERICAN HISTORY
W2	British America
W3	U. S. A. (General)
W4	,, Northern States
W5	,, Southern ,,
W6	,, Western ,,
W7	Central America, Mexico
W8	South America
X	GEOGRAPHY, DESCRIPTION, TRAVEL
X2	Maps, Guide-books, Gazetteers etc.
X4	Europe
X5	Asia
X6	Africa
X7	North America
X8	South America
Y	COLLECTIVE BIOGRAPHY
Y4-9	Arranged by Country
Y2	Ancient Historical
Y3	Modern
Ya-z	Arranged by Subject
Z	INDIVIDUAL Biography
Z 100 to *Z* 999	Biographies arranged alphabetically
Z 1 to 9	Biographies arranged by country, period, etc.
Z a to z,,	arranged by subject
N.B.	Gujarâti, Marâthi, Hindi Urdu and other Oriental languages are separately classified.

(2) KUDALKAR'S MARATHI PADDHATI

A Scheme of Classification for Marathi Books, as given by Sr. Janārdan Sakhârâm Kudalkar, M. A., LL. B., as Curator of State Libraries, Baroda, in his *Marâthî Pustakânsâthin Vargîkaraṇa Paddhati*, is quoted below:

अ सर्वसाधारण
आ कोश, विश्वकोश, ज्ञानचक्र वगैरे
इ बांधलेलीं मासिकें
ई बांधलेलीं वृत्तपत्रें
उ सार्वजनिक व इतर संस्थांचे अहवाल
ऊ सरकारी अहवाल, कागदपत्रें खानेसुमारी, वगैरे
ए बालवाचन
ऐ महिलावाचन
आ पुस्तकालय-शास्त्र-विषयक साहित्य
आ निषिद्ध व वर्ज्य पुस्तकें
'क वर्ग'—तत्त्वज्ञान व धर्म
क तत्तज्ञान
का सर्वसाधारण
कि अध्यात्म यिद्या Metaphysics
की तर्क व न्याय
कु दर्शनें
कू इतर तत्त्वज्ञान मतें
के तत्त्ववेत्ते
कै किरकोळ
ख मानसशास्त्र व गुप्तविद्या
खा सर्वसाधारण
खि मन व शरीर (स्वप्नचमत्कार, वशीकरण व मोहिनीशास्त्र Hypnotism, मृतसंभाषण Spiritualism, योगसमाधि, वगैर
खी इन्द्रजाल, जारणमारण, वगैरे
ग नीति
गा सर्वसाधारण
गि नीतिवाद
गी राज्य-नीति
गु कुटुंब-नीति
गू व्यवसाय-नीति
गे जाति-नीति Sexual ethics
गै समाज-नीति
गो विशेष महत्त्वाचे नीतिवाद
गौ किरकोळ
घ धर्म—हिंद्वेतर
घा सर्वसाधारण
घु जैन
घू थीऑसॉफी
घे पारसी
वै महंमदी
घो खिस्ती
घौ अन्य
ङ धर्म—हिन्दु
ङा सर्वसाधारण
ङि वैदिक (औपनिषदिक धरून)
ङी स्मृति
ङु पुराणें, रामायण, महाभारत
ङू शैव
ङे वैष्णव
ङै भागवत

ङो समाज, पंथ, वगैरे (आर्य, ब्राह्म वगैरे समाज ; महानुभाव, नानक वगैरे पंथ)

ङौ किरकोळ

'चवर्ग'—शास्त्र-विज्ञान

च गणित व ज्योतिष

चा सर्वसाधारण

चि अङ्कगणित

ची बीजगणित

चु भूमिति

चू त्रिकोणमिति

चे

चै पृथ्वी

चो आकाश

चौ ज्योतिष

छ आधिभौतिक शास्त्र (Physical Sciences)

छा सर्वसाधारण

छि पदार्थ विज्ञान (Physics)

छी रसायन (Chemistry)

छु

छू

छे

छै खनिज विद्या (Mineralogy)

छो भूस्तर विद्या (Geology)

छौ किरकोळ

ज—जीवशास्त्र (Biology)

जा सर्वसाधारण

जि

जी वनस्पतिशास्त्र (Botany)

जु प्राणिशास्त्र (Zoology)

जू कीटकशास्त्र (Entomology)

झ—मानव जातिशास्त्र (Anthropology, Ethnology)

झ वैद्यक शास्त्र

झा सर्वसाधारण

झि काय विच्छेद व कायधर्म (Anatomy and Physiology)

झी चिकित्सा (Therapeutics)

झु रोग निदान (Pathology)

झू शस्त्रक्रिया (Surgery)

झे आरोग्य शास्त्र (Hygiene and Sanitation)

झै स्त्री-बाल-रोग

झो पशुरोग

झौ विशेष उपचारपद्धति व किरकोळ

'ट वर्ग'—समाज शास्त्रें

ट—समाजिक संस्था व चालीरीति

टा सर्वसाधारण

टि समाजसुधारणा (व्यक्तिविषयक) [उ०-मद्यपान निषेध, मतस्वातंत्र्य, अनेकस्त्रीविवाह, विधवा-विवाह, प्रौढ-विवाह]

टी समाज सुधारणा (जातिविषयक) [उ०-जातिभेद निषेध, रोटी-बेटी व्यवहार, ज्ञाति-भोजन, इत्यादि]

टु समाज सुधारणा (समाज विषयक) [उ०-पतित परावर्तन, परदेशगमन, अंत्यजोद्धार, देवस्थान सुधारणा]. क्लब व मंडळें, स्त्री शिक्षण, वगैरे]

टू—परोपकारी संस्था

[उ०-अनाथ बालकालयें, अनाथ बालिकाश्रम, सेवासदनें, पांजरापोल, रेफर्मेटरी, प्रिझन रिफार्म्स,

अंब्युलन्स व फर्स्ट एड, इस्पितलें व दवाखानें, पाणपोई, आरोग्य-मुवनें, वगैरे]

टे—चालीरीति—

[दागिन्याची चाल व कपड्याची फॅशन, जन्म व मृत-संस्कार, स्त्रियांचा दर्जा, पडद्याची चाल, जाति वहिष्कार, अनेक पत्नीत्व, सती, इत्यादि]

ठ—राजनीति

ठा सर्वसाधारण

ठि अंतर्राष्ट्रीय व स्थानिक राजनीति

ठी परराष्ट्रीय राजनीति

ठु युरपीयन राधनीति

ठू ब्रिटिश राजनीति

ठे हिन्दुस्थानची राजनीति

ठै अमेरिकन राजनीति

ठो वसाहतींतील राजनीति

ठौ परराष्ट्रांतील वसाहती-सम्बन्धी प्रश्न, गुलामगिरी वगैरे व किरकौल

ड—अर्थशास्त्र

डा सर्वसाधारण

डि उत्पन्न, उपज, निष्पत्ति

डी धंदेवाले, कामकरी, मजुरी, वगैरे

डु सहकारिता, नफ्याची वांटणी, सामान्य-स्वामित्ववाद (Socialism)

डू व्यापार, उदीम, वजार भाव, वगैरे

डे नाण्याचाव्यवहार, पेढ्या, पत, व्याज

डै—कर

डो—जमीन जुमला, भाडें, मालकी, वगैरे

डौ—किरकोळ

ढ—राजशासन व कायदा

ढा—सर्व-साधारण

ढि—राजकीय हक्क स्वातंत्र्य, स्त्रियांचे हक्क

ढी—राज्य-शासन-पद्धति

ढु—इंग्लंडची राज्य-पद्धति

ढू—हिन्दुस्थानची राज्य-पद्धति

ढे—इतर देशाची राज्य-पद्धति

ढो—कायदे कानु व पोलीस

ढौ—किरकोळ

ण—शिक्षण

णा—सर्वसाधारण शिक्षण

णि—वालोद्यान व प्राथमिक शिक्षण

णी—दुय्यम प्रतीचे शिक्षण

णु—उच्च प्रतीचे शिक्षण

णू—हुन्नर कलांचे शिक्षण

णे—स्त्री-शिक्षण

णै—गृह-शिक्षण

णो—धार्मिक, नैतिक, वगैरे विशिष्ट शिक्षण

णौ—बिशेष शिक्षण-पद्धति, व संस्था

‘त वर्ग’—कला, हुन्नर

त—उपयुक्त कला

ता—साधारण

ति—निष्कर्षक (Extractive) कला [म्हणजे सृष्टीच्या गर्भांतुन ओढून काढण्याच्या कला; उदा०-कृषिकर्म, बागाईत, जंगलें तोडणें, खाणी खोदणें, विटा व सीमेंट वनविणें, मासे भरणें, वगैरे]

ती—रसायनिक कला [उदा०-रसायणें, धातू, रोषणी, काचकाम, पेयें वगैरे करणें]

तु—हस्त-निर्माण कला (Manufacturing) [उदा० कापड़, लोंकर, रेशम, चामड़े, रब्बर, कागद वगैरे बनविणें]

तू—रचना-कला (Constructive) [उदा० एञ्जीनियरिंग, घरें, रस्ते, आगगाड्या, पाटबंधारे, वगैरे बांधणें, सुतारकाम व जवाहिर काम, आगबोटी बांधणें, यंत्रे करणें, इत्यादि]

ते—व्यापार धंद्याच्या कला [उदा०-धंदा, रोजगार, दळण-वळण, ने-आण, हिशेब ठेवणें, जाहिराती लिहिणें, ऑफिसें,श्रृङ्गारणें, वगैरे]

तै—लेखन व अनुषंगिक कला [उदा० ग्रन्थमुद्रण, प्रकाशन, विक्रयबंधन, वृत्तपत्र व्यवसाय; लेखन, टाईपांत लिहिणें; लघुलिपि, इ०]

तो—गृहकर्म किंवा गृह्यकला (Domestic arts) [उदा० स्वयंपाक, शिवण-टिपण, बालसंगोपन, गृह श्रृंगारणें, इ०] ।

तौ—किरकोळ

थ—फौज व आरमार विषयक कला [उदा०—सांग्रामिक इतिहास, शस्त्रास्त्रें, कोट किल्ल्याची रचना, व्यूहरचना, सेनाविभाजन, वगैरें] ।

द—ललित कला

दा—सर्व साधारण

दि—रमणीय उद्यान कर्म (Landscape Gardening)

दी—गृह-निर्माण-शिल्प-कर्म (Architecture)

दु—मूर्ति-शिल्प-कर्म (Sculpture)

दू—चित्र-लेखन (Drawing) व चित्रोल्लेखन (Engraving)

दे—रङ्ग-चित्र-कर्म (Painting) व गृहालंकरण (Decorating)

दो—प्रकाशलेखन, किंवा छाया-चित्र-कर्म अथवा फोटो घेणें (Photography)

ध—क्रिडा व विनोद

धा—साधारण

धि—सार्वजनिक मनोरञ्जन (नाटक, गाणें, सिनेमा, साठमारी, वगैरे)

धी—घरांतील किंवा बैठे खेल (बुद्धिबल-गंजिफा, पत्ते, वगैरे)

धु—माळांवरील, खेळ (क्रिकेट, फुटबाल, खो-खो, वगैरे)

धू—शिकार अश्वकौशल्य, शर्यत, पोलो, वगैरे

धे—शर-संधान, गोलीचा नेम धारणें [मौजे साठीं] मासे पकड़णें, वगैरे

धै—कसरत व मल्लविद्या

धो—जल-क्रीड़ा

धौ—इतर

न—संगीत

ना—सर्व साधारण

नि—गायन

नी—

नु—वादन

नू—

ने—नर्तन
नो—पाश्चिमात्य
नौ—(संगीताचीं उपकरणें)
'प-वर्ग'—साहित्य व वाङ्मय
प—भाषा शास्त्र
पा—सर्वसाधारण
पि—हस्तलिपि
पी—व्युत्पत्ति
पु—शब्दकाश़ (Vocabulary)
पू—व्याकरण
पे—छंद (Prosody)
पै—ग्रन्थरचना (Compositon)
पो—तुलनात्मक भाषाज्ञान
पा—भषान्तर करणें
फ—अलंकार
ब—काव्यें (प्राचीन व अध्यात्मिक
बा—साधारण
बि—अतिप्राचीन (रत्नेश्वरी, मुकुंद, वगैरे,
बु—मध्यकालीन (वामन, मुक्तेश्वर, वगैरे)
बे—मोरोपंत व तत्कालीन(अनंतफंदी व०)
बो—प्राचीन पोवाडे Ballad and Bardic Literature
भ—काव्य (आधुनिक व रसिक)
म—नाट्य (गद्य, संगीत, रूपांतरित)
य—कादम्बरी
या—लहान लहान गोष्ठी
यि—सामाजिक कादंबऱ्या
यु—ऐतिहासिक
ये—मुलांसाठी
यै—स्त्रियासांठी
या—डिटेक्टिव्ह किम्वा दोषाण्विकारक कादंबऱ्या
यौ—इतर
र—गद्य वाङ्मय (निबन्ध टोका व०)
रा—साधारण
रि—निबंधात्मक
री—भाषणें, वक्तृत्त्व
रु—कागदपत्रें
रे—टीकात्मक
रो—नियत-कालीनांतर्गत वाङ्मय
रौ—लेखसंग्रह
ल—भाषांतरित वाङ्मय (समूल अथवा मूलाशिवाय)
ला—साधारण
लि—संस्कृतातून
लु—देशी भाषांतून
ले—पाश्चिमात्य भाषांतून
लो—पौरस्त्य भाषांतून
व—विनोदात्मक वाङ्मय
'श—ळ वर्ग' इतिहास
श—सामान्य इतिहास
शा—सर्वसाधारण
शि—पुराणवस्तु-संशोधन (Archaeology)
शी—ऐतिहासिक स्थलें
शु—प्राचीन इतिहास
शू—लोकप्रिय आख्यायिका दंतकथा, वगैरे
शे—वंशावली
शै—एतिहासिक चळवळी, संस्था, वगैरे
शो—आधुनिक इतिहास
शौ—किरकोळ (कागद-पत्रें, याद्या, निवाडे, वगैरे)
ष—पौरस्त्य इतिहास

षा—साधारण

षि—चीन

षी—जापान

षु—ज्यु लोकांचा

षू—इराण, बॅबिलोनिया, वगैरे

षे—तुर्कस्थान व अरबस्थान

षै—आफ्रिका

षो—इजिप्त किंवा मिशर देश

षौ—इतर देश

स—भारतीय इतिहास

सा—सर्वसाधारण

सि—वैदिककाल

सी—बुद्धकाल (ग्रीक, सिथिअन, वगैरे च्या स्वाऱ्या)

सु—मोंगल व मुसलमानी रियासत

सू—मराठी रियासत व महाराष्ट्राचा इतिहास

से—गुजरात व सौराष्ट्र

सै—बडोदें राज्य व गायकवाडांचा इ०

सो—ब्रिटिश रियासत

सौ—देशी राज्यें व इतर प्रान्तिक इ०

ह—पाश्चिमात्य इतिहास

हा—सर्वसाधारण

हि—ग्रेट ब्रिटन

हो—फ्रान्स, हॉलंड, स्वीत्ज़रलंड

हु—जर्मनी, अँस्ट्रिया, हंगरी

हू—रोमन साम्राज्य व इटली

हे—स्पेन व पोर्तुगाल

है—नार्वे, डेन्मार्क, स्वीडन

हो—रशिया व बाल्कन राष्ट्रें

हौ—ग्रीस

ळ—अमेरिकन व अन्यदेशीय

ळा—साधारण (अमेरिकन)

ळि—कानडा

ळु—युनायटेड स्टेटस्

ळू—मेक्सिको

ळे—दक्षिण अमेरिका

ळो—वसाहतीं चा (Colonial) इतिहास

ळौ—दक्षिणोत्तर ध्रुव व इतर प्रदेश

क्ष—भूगोल, स्थलवर्णन व प्रवास

क्षा—सर्वसाधारण, जलप्रवास, वगैरे

क्षि—नकाशे, गॅझेटिअर्स, मार्गदर्शक (guide) पुस्तकें

क्षी—युरोपखंड

क्षु—एशियाखंड

क्षू—हिन्दुस्थान

क्षे—आफ्रिका

क्षै—अमेरिका (उत्तर)

क्षो—अमरिका (दक्षिण)

क्षौ—इतर

ज्ञ—चरित्रें

ज्ञा—सर्वसाधारण

ज्ञि—अवतारी पुरुषांची चरित्रें

ज्ञी—प्राचीन ऋषि, साधुसंत, तत्त्ववेत्ते

ज्ञु—राजधोरणी व मुत्सद्दी पुरुषांचीं चरितें

ज्ञू—वीरांचीं चरित्रें

ज्ञे—ग्रंथकार, कवी व विद्वान लोकांचीं

ज्ञै—कलाकुशल लोकांचीं चरित्रें

ज्ञो—गायकवाड घराण्यांतील लोकांचीं

ज्ञौ—स्त्रीयांचीं चरित्रें

(3) CLASSIFICATION WORK IN JAPAN

Jika Imazawa, Librarian of the Hibiya Library and Chief Librarian of the Tokyo City Libraries, in a paper entitled "A Survey on the Librarianship of Japan" submitted to the Library Section of the First All-Asia Educational Conference, held in December 1930 in Benares, gives a description of the development in recent years in the matter of classification in that country. We observe that in Japan also they found it difficult for a wholesale adoption of Dewey's Decimal classification rather difficult. Mr. Imazawa writes :

"The Decimal classification was adopted by the Yamaguchi Prefectural Library first ; then the Tokyo City Library revised it to suit Japanese literature and now it is generally used in both public and school libraries."

Mr. Imazawa gives outlines of tables of classification followed in four important libraries. Three of them have developed their schemes on the decimal basis, the comparative outlines of which will be found on the next page ; while the fourth, viz., Tokyo Imperial University Library, has used the Roman alphabet as the initial notation ; and has adopted the following classification : A-General works, B-Philosophy, C-Religion, D-Philology, E-Literature, F-Fine arts, G-History, H-Biography, J-Topography, K-Education, L-Law, M-Politics, N-Economics, Q-Public finance, R-Statistics, S-Society, T-Natural science, U-Technology, V-Medicine, W-Military arts, Xa-Agriculture Xb-Miscellaneous literature and Industry, Ya-Household arts, Yb-Amusements and Plays.

The following table will show in juxta-position the outlines of the three different decimal schemes adopted in Japan.

	Yamaguchi Prefectural Library	Imperial Library (Tokyo)	Tokyo City Library
O	General works		Local History
1	Philosophy Religion	Religion	General works
2	Education	Philosophy Education	Philosophy Religion Education
3	Philology	Literature Philology	Literature Philology
4	History and Topography	History and Topography	Fine Arts
5	Law & Politics Economics, Public finance, Society and Statistics	Law and Politics Economics, Public finance, Society	History and Topology
6	Natural Science	Natural Science	Law and Politics, Economics, Public finance, Society, &c.
7	Technology	Fine arts Teachnology	Natural Science
8	Fine Arts	Industry series, Essays Misc. work and Periodical	Technology
9	Industry		Industry, Transportation and Communication

(4) CHINESE CLASSIFICATIONS

As to the popular classification used in China we find in "*History of Libraries in China*" by Mr. Thomson, Librarian, Shanghai College Library :

"The sixty thousand books of the Imperial Library of U. Tang Dynasty were classified under four main divisions. The scheme was the one invented by Hsu Hsum, but the terms were changed to Chin (Classes), Shin (History), Tze (Philosophy) and Chien (Belles lettres). This change remains in force at the present time."

This fourfold main division is also referred to by T. C. Tai, B. A., Ph. D., B. L. S., Dean of the National Central University, Nanking, and Director of the University Library (also Director of Higher Education, Kiangsu Educational District), in his paper "Development of Modern Libraries in China" also contributed to the First All-Asia Educational Conference. Says Dr. Tai:

"The books in foreign languages are generally classified according to Dewey's *Decimal Classification*, and Chinese books according to four main divisions; viz., (1) Classics, (2) History, (3) Philosophy, (4) Belles lettres."

In the matter of usefulness of this classification Dr. Tai continues: "It is nearly unavoidable to have two systems of classification used side by side in the same library. On the one hand the nature of old Chinese books is different from that of the western; and on the other hand the ancient classification system of four main classes with sub-divisions is by no means adequate for western books."

Dr. Tai hints upon the desirability of having one single scheme of classification in the place of the two now used side by side in parallel collections of the same library (one scheme for Chinese and other oriental books and the other for western publications), for at the present time practically all the college libraries have to follow this dual and disadvantageous course. The learned Dean at once goes on to remark: "So the difficult task of working out a system of classification suitable for old Chinese books as well as for foreign books is at present confronting Chinese librarians." We are also informed in the same connection that "many a Chinese librarian has attempted to expand and modify the Decimal Classification to enable it to meet the special situation in China."

(5) WESTERN SCHEMES

(a) Subject Classification

A number of British libraries use Mr. James Duff Brown's *Subject Classification* (1906) which is an expanded version of his previous publication, *Adjustable Classification*, first published in 1898.

Short Outline

Subject	*Notation*
Generalia forms a group by itself	A
Matter and Force resolves itself into	
Physical Science	B—D
Life into	
Biological Science	E—F
Ethnology and Medicine	G—H
Economic Biology	I
Mind into	
Physiology and Religion	J—K
Social and Political Science	L
Record into	
Language and Literature	M
Literary Forms	N
History, Geography	O—W
Biography	X

The letters (used in the notation) are followed by Arabic numerals ordinarily of 3 digits which are read decimally. Then a country number is added where necessary. Countries are also represented by one letter with added digits. Mr. Brown tries to arrange every class in "a systematic order of scientific progression". He does not separate a science and its practical applications.

(b) Expansive Classification

Mr. Charles Ammi Cutter's *Expansive Classification* dates from 1873. A number of libraries in Europe and America use it. The following is the SYNOPSIS :

A	GENERALIA
A	General works
Ae	General encyclopedias
Ap	General periodicals
Ar	Reference works
As	General societies
B-D	SPIRITUAL SCIENCES
B	Philosophy
Ba-Bi	National philosophies & systems of philosophy
Bg	Metaphysics
Bh	Logic
Bi	Psychology
Bm	Moral Philosophy
Br	Religion, Natural theology
Bt	Religions
Bu	Folk-lore
Ca	Judaism
Cb	Bible
Cc	Christianity
Cce	Patristics
Ce	Apologetics, Evidences
Cf	Doctrinal theology
Ck	Ethical theology
Cp	Ritual theology and Church polity
Cx	Pastoral theology
Cz	Sermons
D	Ecclesiastical history
E-G	HISTORICAL SCIENCES
E	Biography and Portraits
F-Fz	History
F	Universal history
F02	Ancient history
F03	Modern history
F04	Medieval history
F11-F99	History of single countries (using local list)
Fa-Fw	Allied studies, as Chronology, Philosophy of history, Civilization, Antiquities, Numismatics, Chivalry, Heraldry
G	Geography, Travels
G11-G99	Single countries (using local list)
Ga	Ancient geography
Gf	Surveying Map-making
Gz	Maps
H	SOCIAL SCIENCES
Hb	Statistics
Hc	Economics
He	Production
Hf	Labor
Hi	Slavery
Hi	Transportation
Hk	Distribution, Commerce
Hm	Money
Hn	Banking
Hr	Private finance
Ht	Taxation, Pub. finance
Hu	Tariff
Hw	Property, Capital
Hz	Consumption
I	Demotics, Sociology
Ic	Crime
Ig	Charity
Ih	Providence

Ik	Education
J	Civics, Government, Political science
Jt	Constitutions
Ju	Politics
K	Legislation and law
Kw	Woman
Kx	Children
Ky-Kz	Societies
L-Q	NATURAL SCIENCES
L	General Works, Metrics
Lb-Lg	*Number and space*
Lb	Mathematics
Lh-Lr	*Matter and force*
Lh	Physics
Lo	Chemistry
Lr	Astronomy
M-Q	*Matter and life*
M	Natural history
Mg-Mx	Geology, incl. Mineralogy, Crystalography, Physical geography, Meteorology, Paleontology
My-Mz	Biology
N	Botany
	Cryptogams
	Phanerogams
O	*Zoology*
	Invertebrates
P	Vertebrates
Pg	Mammals
Pw	Anthropology, Ethnology, Ethnography

Q	Medicine: Anatomy, Physiology, Pathology
Q-*Z*	ARTS
Q	Medicine: Practice, general and special
R	General works on the arts, Exhibitions, Patents
Rd-Rg	Extractive arts
Rd	Mining
Re	Metallurgy
Rf	Agriculture
Rh	Horticulture
Ri	Silviculture
Rj	Animaliculture
Rq-Rs	Chemic arts
Rt-Rx	Electric arts
Ry	Domestic arts
Rz	Food and Cookery
S	Constructive arts, Engineering
Sg	Building
Sj	Sanitary engineering
Sl	Hydraulic engineering
St	Transportation and Communication
T	Fabricative arts: Machinery, Manufacturers and Handicrafts

U	Protective arts, i. e., Military and Naval Arts, Life preserving, Fire fighting
V	Athletic and Recreative arts, Sports and Games
Vt	Theater
Vv-Vz	Music
W	Fine arts, plastic and graphic
We	Landscape gardening
Wf	Architecture
Wj	Sculpture
Wk	Casting, Baking, Firing
Wm	Drawing
Wp	Painting
Wq	Engraving
Wr	Photography
Ws	Decorative arts, incl. Mosaic, Needlework, Costume, Furniture, Jewelry, Metal-work, Bric-a-brac, Official art
X-Y	Communicative arts (by language)
X	Philology (i. e., Antiquities, Language, and Literature combined)
Xc	Inscriptions
Xe-Xz	Language
Y	Literature
Yf	English Fiction
Z	Book arts (making and use of books)
*Z*a-*Z*k	Production
*Z*a	Authorship
*Z*b	Rhetoric
*Z*d	Writing
*Z*h	Printing
*Z*k	Binding
*Z*l-*Z*m	Distribution (Publishing, Bookselling, Bookbuying)
*Z*n-*Z*t	Storage and Use (Libraries, private and public)
*Z*u-*Z*z	Description (*Z*u General bibliography; *Z*w Subject bibliography; *Z*x Selection of reading; *Z*y Literary history; *Z*z National bibliography)

Figures, 11 to 99, are added to indicate local division. Cutter's "local list" is an important feature of his scheme; e. g., 39 always means France, F is History and G Geography and Travel; So F 39 is History of France and G 39 is Geography of (or travel in) France.

(c) WEST RIDING EDUCATION COMMITTEE'S CLASSIFICATION

The County Council of the West Riding (Yorkshire) Education Committee devised a short scheme for use in their circulating Libraries for secondary schools. Although this is not widely used we quote this for its briefness. For notation it uses the Roman alphabet, even-numbers being added to a letter to indicate a sub-division, (e.g., A2, A4, A6) while for further sub-division, a decimal point followed by serial odd-numbers is used (e.g. D4·1 ; D4·3 ; D4·5).

K stands for fiction. But the books of this class are labelled with the first 3 letters of the author's surname, instead of the class-letter K. In class F (Biography) books are arranged in the alphabetical sequence of the subject of the Biography, and not of authors.

DIVISIONS AND SUB-DIVISIONS

A SCIENCE
A2 General Science
A4 Geology (including Physical Geography)
A6 Palœontology
A8 Biology (incl. General Natural History and Nature Study)
A10 Zoology (incl. Animal stories)
A12 Botany
A14 Chemistry
A16 Physics
A18 Astronomy
A20 Mathematics.
B USEFUL ARTS
B2 Inventions
B4 Engineering
B6 Agriculture & gardening
B8 Hand work & Domestic Economy
B10 Communication, Commerce, etc.
B12 Manufactures & Trades
C FINE & RECREATIVE ARTS
C Fine Arts, general
C2 Architecture
C4 Sculpture (incl. Numismaties, Coins, Medals)
C6 Drawing, Design, Embroidery & Illustrations.
C8 Painting
C10 Photography
C12 Printing
C14 Music

C16 Games and Sports
D History (General Historical Works, Essays, etc. marked D)
D2 Ancient History
D4 Europe, general
D4 1 Austria-Hungary
D4.3 France
D4.5 Germany
D4.7 Holland & Netherland
D4.9 Italy
D4.11 Russia (incl. Poland)
D4.13 Spain and Portugal
D4.15 Switzerland
D4.17 Turkey
D4.19 Scandinavia and Denmark
D6 Great Britain & Ireland
D8 General British Colonial History
D10 America
D12 Asia
D14 Africa
D16 Australia
E Geography incl. Travel and Adventure.
E2 Historical Geography
E4 Commercial
E6 Travel and Exploration,
E8 Europe, general
E8.1 Austria-Hungary
E8.3 France
(.5 to .19 as under D 4)
E10 Great Britain
E12 Asia
E14 Africa
E16 America
E18 Oceania
E20 Polar Region
F Biography (incl. Letters Autobiographies, etc.)
G Philology
G2 General
G4 Ancient Classical Languages
G6 Indo-European
G8 Germanic
G10 Romance
H Literary History and Criticism
H2 General
H4 Ancient Literature
H6 European, general
H8 British, general
J Poetry and the Drama
K Fiction (incl. Stories, Fairy Tales)
L Essays (Miscellany)
M Social and Economic Science
M2 Manners and Customs
M4 Education
M6 Government and Politics
M8 Industry and Commerce
M10 Economics
N Philosophy
O Religion
P French Works

(d) DECIMAL CLASSIFICATION

The most widely accepted system throughout the world today is Dr. Melvil Dewey's *Decimal Classification* (13th ed. 1932, $ 12). The use of figures made of digits (instead of letters of an alphabet) for notation has made the system quite suitable for universal acceptance. For a brief exposition of the system one can do no better than quote Dr. Dewey's own words:

"The field of knowledge is divided into nine main classes and these are numbered by the digits 1 to 9. Cyclopædias, periodicals, etc., so general in character as to belong to no one of these classes, are marked nought and form a tenth class. Each class is similarly separated into 9 divisions, general works belonging to *no* division having nought in place of the division number. Divisions are similarly divided into 9 sections and the process is repeated as often as necessary. Thus 512 means Class 5 (Natural Science), Division 1 (Mathematics), Section 2 (Algebra); and every Algebra is numbered 512."

The *first summary* is the original 10 Classes, marked 0 to 9; the second is 100 Divisions. The *third summary*, which is quoted in the following pages, consists of 1000 Sections, marked 000 to 999.

The order of 'form' divisions or literary differentiations of a subject is as follows:—·0 Theory; ·02 Outlines, Compends; ·03 Dictionaries; ·04 Essays; ·05 Periodicals; ·06 Societies; ·07 Study and teaching; ·08 Polygraphy; and ·09 History.

Arguments in favour of Dewey's scheme are as follows:

(1) Simplicity, (2) Flexibility, (3) Brief notation, (4) That it is based on practical experiment, (5) Use of the mnemonic element, (6) Adaptation to the classification of all kinds of literary materials, not excluding cuttings or clippings, (7) Possible universality, (8) Use by many libraries, and (9) Relative subject index.

The thousand Sections are the following :—

000-009 *GENERAL WORKS* (limited to *none* of the 9 classes)

000
001 *Left blank for local history*
002 *or biography, etc. where*
003 *some special collection is*
004 *making which is to be kept*
005 *in a case by itself, out of*
006 *its regular place in the*
007 *classification.*
008
009
010 Bibliography
011 General bibliographies
012 Of individuals
013 special classes of authors
014 forms, pseudonyms
015 countries
016 subjects
017 Classed catalogs
018 Author ,,
019 Dictionary ,,
020 Library Economy
021 Scope and founding
022 Building
023 Government and service
024 Regulations for readers
025 Administrations. Dept's
026 Libraries on special subject
027 General libraries. Reports
028 Reading and aids
029 Literary methods. Labor savers
030 General cyclopedias
031 American
032 English
033 German / 034 French
035 Italian / 036 Spanish
037 Slavic
038 Scandinavian
039 Minor languages
040 General Collected Essays
041 American
042 English
043 German / 044 French
045 Italian / 046 Spanish
047 Slavic / 048 Scandinavian
049 Minor languages

050 General Periodicals
051 American
052 English
053 German
054 French
055 Italian
056 Spanish
057 Slavic
058 Scandinavian
059 Minor languages
060 General societies
061 American
062 English
063 German / 064 French
065 Italian
066 Spanish
067 Slavic
068 Scandinavian
069 Minor languages
070 Newspapers journalism
071 American
072 English
073 German / 074 French
075 Italian / 076 Spanish
077 Slavic / 078 Scandinavian
079 Minor languages
080 Special Liby. Polygraphy
081
082 *Left blank to be used (if*
083 *preferred to prefixing an*
084 *initial) or general collec-*
085 *tions of books which by*
086 *terms of gift or for other*
087 *cause must be kept toget-*
088 *her.*
089
090 Book rarities
091 Manuscripts. Autographys
092 Block books
093 Early printed. Incunabula
094 Rare printing. Private ptg.
095 Rare binding
096 Rare illustrations, materials
097 Ownership. Bookplates
098 Prohibited. Lost. Imaginary
099 Other rarities. Curiosa

100–199 PHILOSOPHY

100 Philosophy (General)
101 Utility / 102 Compends
103 Dictionaries / 104 Essays
105 Periodicals / 106 Societies
107 Study and teaching
108 Polygraphy. Maxims
109 History
110 Metaphysics
111 Ontology
112 Methodology
113 Cosmology
114 Space / 115 Time
116 Motion / 117 Matter
118 Force
119 Quantity. Number
120 Metaphysical Topics
121 Knowledge : origin, limits
122 Causation. Cause & effect
123 Liberty and necessity
124 Teleology. Final causes
125 Infinite and finite
126 Consciousness. Personality
127 Unconsciousness. Automata
128 The soul
129 Origin of the individual soul
130 Mind and body
131 Mental physiology hygiene
132 Mental derangements
133 Delusions. Witchcraft. Magic
134 Mesmerism. Clairvoyance
135 Sleep. Dream. Somnam'ism
136 Mental characteristics
137 Personality Temperaments
138 Physiognomy
139 Phrenology. Mental photos
140 Philosophic systems
141 Idealism. Transcedentalism
142 Critical philosophy
143 Intuitionalism
144 Empiricism
145 Sensationalism
146 Materialism. Positivism
147 Pantheism. Monism
148 Eclecticism
149 Other phylosophic systems
150 Mental faculties
151 Intellect
152 Sense perceptions
153 Understanding
154 Memory
154 Imagination
156 Reason. Intuitive f'ty
157 Sensibility. Emotiens
158 Instincts. Appetites
159 Will
160 Logic. Dialectics
161 Inductive / 162 Deductive
163 Assent
164 Symbolic. Algebraic
165 Sources of error. Fallacies
166 Syllogism. Enthymeme
167 Hypotheses
168 Argument and persuasion
169 Analogy. Correspondence
170 Ethics
171 Theories of ethics
172 State ethics
173 Family ethics
174 Professional ethics
175 Ethics of amusements
176 Sexual ethics
177 Social ethics
178 Temperance
179 Other ethical topics
180 Ancient philosophers
181 Oriental
182 Early Greek
183 Sophistic and Socratic
184 Platonic
185 Aristotelian
186 Pyrrhonist. New Platonist
187 Epicurean / 188 Stoic
189 Early Christian, medieval
190 Modern philosophers
191 American / 192 British
193 German / 194 French
195 Italian
196 Spanish
197 Slavic
198 Scandinavian
199 Other modern

200-299 RELIGION

200 RELIGION (General)
201 Theories / 202 Compends
203 Dictionaries
204 Essays / 205 Periodicals
206 Societies
207 Education. Theol. schools
208 Polygraphy
209 History of theology
210 NATURAL THEOLOGY
211 Deism and atheism
212 Pantheism. Theosophy
213 Creation. Evolution
214 Providence. Fatalism
215 Religion and science
216 Evil. Depravity / 217 Prayer
218 Future life. Immortality
219 Analogies. Correspondence
220 BIBLE
221 Old Testament
222 Historical books
223 Poetic ,,
224 Prophetic ,,
225 New Testament
226 Gospels and Acts
227 Epistles / 228 Apocalypse
229 Apocrypha
230 Doctrinal. Dogmatics
231 God. Unity. Trinity
232 Christ. Christology
233 Man. The fall. Sin
234 Salvation. Soteriology
235 Angels. Devils. Satan
236 Eschatology. Death. Judgment
237 Future state
238 Creeds. Catechisms
239 Apologetics. Evidences
240 DEVOTIONAL. PRACTICAL
241 Didactic
242 Meditative / 243 Hortatory
244 Miscellany. Fiction
245 Hymnology. Rel. poetry
246 Ecclesiology. Symbolism
247 Sacred furniture, vessels,
248 Personal rel. Asceticism
249 Family devotions
250 HOMILETIC PASTERAL. PAROCHIAL
251 Homiletics. Preaching
252 Sermons
253 Pastoral visit'ns Evangelist.
254 Clerical support. Celibacy
255 Brotherhoods. Sisterhoods
256 Soc. for parish work Gilds
257 Parochial schools, libraries
258 Parish care of sick, fallen
259 Other ministations & work
260 CHURCH. INSTITUTIONS.
261 Church
262 Ecclesiastical polity
263 Sabbath. Lord's day.
264 Public worship. Ritual
265 Sacraments. Ordinances
266 Missions. Home and for.
267 Associations. Y.M.C.A. etc.
268 Sunday Schools
269 Revivals. Retreats
270 RELIGIOUS HISTORY
271 Monastic orders
272 Persecutions / 273 Heresies
274 Europe / 275 Asia
276 Africa / 277 North America
278 South America
279 Occeanica
280 CHRISTIAN CHURCHES, SECTS
281 Primitive and oriental
282 Roman catholic
283 Anglican & American P.E.
284 Continental protestant.
285 Presbyterian. Congregation
286 Baptist
287 Methodist / 288 Unitarian
289 Other Christian sects
290 ETHNIC. NON-CHRISTIAN
291 Compar. and general myth.
292 Greek and Roman
293 Teutonic and northern
294 Brahmanism. Budhism
295 Parseeism / 296 Judaism
297 Mohammedanism
298 Mormonism
299 Minor non-Christian rel.

300-399 SOCIOLOGY

300 SOCIOLOGY (General)
301 Theories
302 Compends
303 Dictionaries
304 Essays / 305 Periodicals
306 Societies / 307 Education
309 History of sociology
310 STATISTICS
311 Theory, Methods
312 Population
313 Special topics
314 Europe / 315 Asia
316 Africa
317 North America
318 South America
319 Oceanica
320 POLITICAL SCIENCE
321 Form of state
322 Church and state
323 Internal (domestic) relations
324 Suffrage
325 Colonies and immigration
326 Slavery
327 Foreign relations
328 Legislative bodies, annals
329 Political parties
330 POLITICAL ECONOMY
331 Capital. Labor. Wages
332 Banks. Money. Credit.
333 Land. Ownership. Rights
334 Cooperation
335 Socialism and communism
336 Finance, Funds, Taxation
337 Protection and free trade
338 Production. Manuf're. Prices
339 Pauperism / 340 LAW
341 International law
342 Constitutional law, history
343 Criminal law
344 Martial law
345 U. S. statues and cases
346 British statutes and cases
347 Treatises; American, British
348 Canon law
349 Foreign law. Roman
350 ADMINISTRATION. ARMY
351 Central government
352 Local government. City
353 United States and state
354 Foreign states
355 Army. Military science
356 Infantry / 357 Cavalry
358 Artillery
359 Navy. Naval science
360 ASSOCIATIONS. INSTITUTIONS
361 Charitable
362 Hospitals. Asylums
363 Political / 364 Reformatory
365 Prisons. Discipline
366 Secret societies
367 Social clubs
368 Insurance / 369 Other
370 EDUCATION
371 Teachers, methods, discip'ne
372 Elementary. Kindergarten
373 Intermediate
374 Self-education and culture
375 Curriculum
376 Education of women
377 Religious, ethical, secular
378 Colleges and universities
379 Public school. State ed.
380 COMMERCE. COMMUNICATION
381 Domestic trade
382 Foreign trade. Consular rep.
383 Postoffice
384 Telegraphs. Cable. Telep.
385 Railroad and express
386 Canal and highway trans.
387 River and ocean transport
388 City transit
389 Weights and measures.
390 CUSTOMS. POPULAR LIFE
391 Costume and care of person
392 Birth, home & sex customs
393 Treatment of dead
394 Social customs/395 Etiquet
396 Woman's position, treat'nt
397 Gipsies. Nomads. Outcast
398 Folklore. Proverbs, etc.
399 Customs of war

400–499 PHILOLOGY

400 PHILOLOGY (General)
401 Theories / 402 Compends
403 Dictionaries / 404 Essays
405 Periodicals / 406 Societies
407 Study and teaching
408 Polygraphy. Universal l.
409 History of language
410 COMPARATIVE
411 Orthography. Alphabets
412 Etymology
413 Dictionaries
414 Phonology / 415 Grammar
416 Prosody
417 Inscriptions
418 Texts
419 Hieroglyphics
420 ENGLISH
421 Orthography
422 Etymology
423 Dictionarics
424 Synonyms
425 Grammar
426 Prosody
427 Dialects
428 School texts
429 Anglo-Saxon
430 GERMAN
431 Orthography
432 Etymology
433 Dictionaries
434 Synonyms
435 Grammar
436 Prosody
437 Dialects
438 School texts
439 Minor Teutonic
440 FRENCH
441 Orthography
442 Etymology
443 Dictionaries
444 Synonyms
445 Grammar
446 Prosody
447 Dialects
448 School texts
449 Provençal
450 ITALIAN
451 Orthogradhy
452 Etomology
453 Dictionaries
454 Synonyms
455 Grammar / 456 Prosody
457 Dialects
458 School texts
459 Rumansh and Wallachian
460 SPANISH
461 Orthography
462 Etymology
463 Dictionaries
464 Synonyms / 465 Grammar
466 Prosody / 467 Dialects
468 School texts
469 Portuguese
470 LATIN
471 Orthography
472 Etymology
473 Dictionaries
474 Synonyms
475 Grammar
476 Prosody / 477 Dialects
478 School texts
479 Minor Italic
480 GREEK
481 Orthography
482 Etymology
483 Dictionaries
484 Synonyms
485 Grammar
486 Prosody
487 Dialects
488 School texts
489 Minor Hellenic
490 MINOR LANGUAGES
491 Minor Indo-European
492 Semitic
493 Hamitic
494 Scythian. Turanian
495 Eastern Asiatic
496 African
497 North American
498 South American
499 Malay-Polynesian. Other

500–599 NATURAL SCIENCE

500 NATURAL SCIENCE (General)
501 Philosophy
502 Compends
503 Dictionaries
504 Essays / 505 Periodicals
506 Societies
507 Education. Museums
508 Polygraphy / 509 History
510 MATHEMATICS
511 Arithmetic
512 Algebra
513 Geometry. Conic sections
514 Trigonometry
515 Descriptive geometry
516 Analytic g. Quaternions
517 Calculus
518
519 Probabilities
520 ASTRONOMY
521 Theorotic
522 Practical and spherical
523 Descriptive
524 Maps and observations
525 Earth / 526 Geodesy
527 Navigation
528 Ephemerides
529 Chronology
530 PHYSICS
531 Mechanics
532 Liquids. Hydraulics
533 Gases. Pneumatics
534 Sound. Acoustics
535 Light. Optics
536 Heat / 537 Electricity
538 Magnetism
539 Molecular physics
540 CHEMISTRY
541 Theoretic
542 Practical and experimental
543 Analysis
544 Qualitative
545 Quantitative
546 Inorganic
547 Organic
548 Crystallography
549 Mineralogy
550 GEOLOGY
551 Physical & dynamic geol.
552 Lithology. Petrography
553 Economic geology
554 Europe / 555 Asia
556 Africa / 557 North America
558 South America
559 Oceanica. Polar regions
560 PALEONTOLOGY
361 Plants / 562 Invertebrates
563 Protozoa. Radiates
564 Mollusks / 565Articulates
566 Vertebrates
567 Fishes. Batrachia
568 Reptiles. Birds
569 Mammals
570 BIOLOGY. ETHNOLOGY
571 Prehistoric archeology
572 Ethnology.Anthropology
573 Natural history of man
574 Homologies
575 Evolution. Species
576 Origin & beginnings of life
577 Properties of living matter
578 Microscopy
579 Collectors' manuals
580 BOTANY
581 Physiologic and structural
582 Phanerogamia
583 Dicotyledonae
584 Monocotyledonae
585 Gymnospermae
586 Crytogamia
587 Pteridophyta
588 Bryophyta
589 Thallophyta
590 ZOOLOGY
591 Physiologic zoology
592 Invertebrates
593 Protozoa. Radiates
594 Mollusks
595 Articulates
596 Vertebrates
597 Fishes. Batrachia
598 Reptiles. Birds
599 Mammals

600-699 *USEFUL ARTS*

600	USEEUL ARTS (General)
601	Theories / 602 Compends
603	Dictionaries / 604 Essays
605	Periodicals
606	Societies. Exhibitions
607	Educ., Sch. of technology
608	Patents. Inventions
609	History of useful arts
610	MEDICINE
611	Anatomy
613	Hygiene. Gymnastics.
614	Public health
615	Materia medica. Therapeutics
616	Pathology. Treatment
617	Surgery. Dentistry
618	Diseases of women children
619	Comparative. Veterinary
620	ENGINEERING
621	Mechanical
622	Mining / 623 Military, Naval
624	Bridge and roof
625	Road and harbor / 626 Canal
627	River and railroad
628	Sanitary. Waterworks
629	Other branches
630	AGRICULTURE
631	Soil. Fertilizers. Drainage
632	Pests. Hindrances. Inssects
633	Grains. Grasses. Fibers etc.
634	Fruits. Orchards. Vineyards
635	Kitchen garden
636	Domestic animals
637	Dairy. Milk. Butter. Cheese
638	Bees. Silkworms
639	Fishing. Trapping
640	DOMESTIC ECONOMY
641	Cookery. Gastronomy.
642	Confectionery. Ices
643	Food. Dining. Carving
644	Fuel. Lights
645	Furniture. Carpets. etc.
646	Clothing. Toilet Cosmetics
647	Servants: training, wages
648	Laundry
649	Nursery. Children. Sickr'm
650	COMMUNICATION COMMERCE
651	Office equipment & methods
652	Writing. Typewriters
653	Abbreviation. Shorthand
654	Telegraph. Cables. Signals
655	Printing. Publishing
656	Transportation. Railroad
657	Bookkeeping. Accounts
658	Business manuals. Tables
659	Advertising etc.
660	CHEMICAL TECHNOLOGY
661	Chemicals / 662 Explosives
663	Beverages: wines, liquors
664	Foods: sugar, starch, etc.
665	Lights: gas, oil, candles, etc.
666	Ceramics: glass, cement
667	Bleaching, Dyeing. Inks.
668	Other organic chemicals
669	Metallurgy. Assaying
670	MANUFACTURES
671	Articles made of metals
672	Of iron and steel; stoves
673	Of brass, bronze, bells
674	Articles made of wood
675	Leather & articles made of l.
676	Paper & articles made of pa
677	Cotton, wool, silk, linen, etc
678	Rubber & articles made of r.
679	Celluloid and other
680	MECHANIC TRADES
681	Watch, instrument making
682	Blacksmithing.
683	Lock & gun making
684	Carriage & cabinet making
685	Sadd., shoe m. / 686 Bkbind'g
687	Clothesmaking / 689 Other
690	BUILDING
691	Materials. Processes.
692	Plans and specifications
693	Masonry. Plastering, etc.
694	Carpentry. Stairbuilding
695	Roofing. Slating, tiling
696	Plumbing. Gas and steam
697	Heating and ventilation
698	Painting. Glazing
699	Car and shipbuilding

700–799 FINE ARTS

700 FINE ARTS (General)
701 Theories. Esthetics
702 Compends | 703 Dictionaries
704 Essays | 705 Periodicals
706 Societies
707 Education. Study
708 Art galleries
709 History of art
710 LANDSCAPE GARDENING
711 Public parks
712 Private grounds. Lawns
713 Walks. Drives
714 Water. Fountains. Lakes
715 Trees. Hedges. Shrubs
716 Plants. Flowers Conserva.
717 Arbors. Seats. Outlooks
718 Monuments. Mausoleums
719 Cemeteries
720 ARCHITECTURE
721 Architectural construction
722 Ancient and oriental
723 Medieval. Gothic
724 Modern
725 Public buildings
726 Ecclesiastic and religious
727 Educational and scientific
728 Residences
729 Design and decoration
730 SCULPTURE
731 Materials and methods
732 Ancient
733 Greek and Roman
734 Medieval | 735 Modern
736 Carving. Seals. Dies. Gems
737 Numismatics. Coins, Medals
738 Pottery. Porcelain
739 Bronzes. Bric-á-brac
740 DRAWING. DECORATION
741 Freehand. Crayon
742 Perspective
743 Art anatomy. Life school
744 Mathematical drawing
745 Ornamental design. Carpet
746 Art needlework
747 Interior decoration
748 Stained & iridescent glass
749 Artistic furniture
750 PAINTING
751 Materials and methods
752 Color
753 Epic. Mythic. Idealistic
754 Genre. Still life
755 Religious. Ecclesiastic
756 Historical. Battles, etc.
757 Portrait
758 Landscape. Marine
759 Various schools
760 ENGRAVING
761 Wood | 762 Copper. Steel
763 Lithography
764 Chromo-lithography
765 Line. Stipple
766 Mezzotint. Aquatint
767 Etching. Dey point
768 Banknote. Machine
769 Collections of engraving
770 PHOTOGRAPHY
771 Photographic chemistry
772 Silver processes, etc.
773 Gelatine and pigment pr's
774 " & print.'s ink. Albertype
775 Photo-lithography, etc.
776 Photo-zincography, etc.
777 Photo-engraving. Electors
778 Special applications
779 Collections of photographs
780 MUSIC | 781 Theory
782 Dramatic | 783 Sacred
784 Vocal | 785 Orchestral
786 Piano and organ
787 Stringed instruments
788 Wind
789 Percussion & mechanical
790 AMUSEMENTS
791 Public entertainment
792 Theater. Opera
793 Indoor amusements
794 Games of skill. Chess
795 Games of chance. Cards
796 Outdoor sports
797 Boating and ball
798 Horsemanship. Racing
799 Fishing. Hunting. Shooting

800-899 LITERATURE

800 LITERATURE (General)
801 Theories / 802 Compends
803 Dictionaries
804 Essays
805 Periodicals
806 Societies
807 Study and teaching
808 Rhetoric. Treatises
809 History
810 AMERICAN LITERATURE
811 Poetry / 812 Drama
813 Fiction / 814 Essays
815 Oratory / 116 Letters
817 Satire. Humor
818 Miscellany
819
820 ENGLISH LITERATURE
821 Poetry
822 Drama
823 Fiction
824 Essays
825 Oratory
826 Letters
827 Satire. Humor
828 Miscellany
829 Anglo-Saxon literature
830 GERMAN LITERATURE
831 Poetry
832 Drama
833 Fiction
834 Essays
835 Oratory
836 Letters
837 Satire. Humor
838 Miscellany
839 Minor Teutonic literature
840 FRENCH LITERATURE
841 Poetry
842 Drama
843 Fiction
844 Essays
845 Oratory
846 Letters
847 Satire. Humor
848 Miscellany
849 Provençal literature
850 ITALIAN LITERATURE
851 Poetry / 852 Drama
853 Fiction / 854 Essays
855 Oratory / 856 Letters
857 Satire. Humor
858 Miscellany
859 Rumansh and Wallachian
860 SPANISH LITERATURE
861 Poetry / 862 Drama
863 Fiction
864 Essays
865 Oratory
866 Letters
867 Satire. Humor
868 Miscellany
869 Portuguese literature
870 LATIN LITERATURE
871 Poetry
872 Dramatic
873 Epic
874 Lyric
875 Oratory
876 Letters
877 Satire. Humor
878 Miscellany
879 Minor Italic literatures
880 GREEK LITERATURE
881 Poetry
882 Dramatic
883 Epic
884 Lyric
885 Oratory
886 Letters
887 Satire. Humor
888 Miscellany
889 Minor Hellenic literatures
890 MINOR LANGUAGES
891 Minor Indo-European
892 Semitic
893 Hamitic
894 Scythian. Turanian
895 Eastern Asiatic
896 African
897 North American
898 South American
899 Malay-Polynesian & other

900—999 HISTORY

900 **HISTORY (GENERAL)**
901 Philosophy
902 Compends. Chronologies
903 Dictionaries
934 Essays
905 Periodicals
906 Societies
907 Study and teaching
908 Polygraphy
909 Universal histories
910 **GEOGRAPHY AND TRAVELS**
911 Historical / 912 Maps
913 Antiquities
914 Europe
915 Asia / 916 Africa
917 North America
918 South America
919 Oceanica. Polar religions
920 **BIOGRAPHY**
921 Of philosophy
922 „ theology
923 „ sociology
924 „ philology
925 „ seience
926 „ useful arts
927 „ fine arts
928 „ literature
929 Genealogy. Heraldry
930 **ANCIENT HISTORY**
931 China / 932 Egypt
933 Judea / 934 India
935 Medo-Persia
936 Kelts
937 Rome. Italy
938 Greece
939 Minor countries
940 **EUROPE**
941 Scotland. Ireland
942 England. Wales
943 Germany. Austria
644 France
645 Italy
946 Spain. Portugal
947 Russia
948 Norway. Sweden. D'ark
949 Minor countries

950 **ASIA**
951 China / 952 Japan
953 Arabia / 954 India
955 Persia
956 Turkey in Asia
957 Siberia
958 Afghanistan. Turkistan
Baluchistan
959 Farther India
960 **AFRICA**
961 North Africa
962 Egypt. Nubia
963 Abyssinia
964 Morocco / 965 Algeria
966 North Central Africa
967 South Central Africa
968 South Africa
969 Madagascar. Mauritius
970 **NORTH AMERICA**
971 British America
972 Mexico. Central America
973 United States
974 North Atlantic states
975 South Atlantic states
976 S. Central or Gulf states
977 N. Central or Lake "
978 W'n or Mountain states
979 Pacific states
980 **SOUTH AMERICA**
981 Brazil
982 Argentina. Patagonia
983 Chile / 984 Bolivia
985 Peru
986 Colombia. Ecuador
987 Venezuela / 988 Guiana
989 Paraguay. Uruguay
990 **OCEANICA. POLAR REGIONS**
991 Malaysia
992 Sunda
993 Australasia
994 Australia
995 New Guinea
996 Polynesia
997 Isolated islands
998 Arctic regions
999 Antarctic regions

THE LIBRARY OF CONGRESS SCHEME

The classification followed at the Library of Congress (the national central Library of the U. S. A.) is devised from a comparison of the existing schemes, especially the 'Decimal' and the 'Expansive' and is no less important than either. According to "A. L. A. Manual of Library Economy" (ch. 18, 1916) in 1914 this new system was in use in the U. S. A. in 17 Government Libraries, 1 State Library, 7 University Libraries and 1 Public Library.

An Outline is given below :

A GENERAL WORKS. POLYGRAPHY
AC Collections. Series
  Collected works
AE Encyclopædias
AG General reference works (other than cyclopædias)
AI Indexes
AM Museums
AN Newspapers
AP Periodicals
AS Societies. Academies
AY Year-books. Almanacs
  Directories (general and obsolete special)
AZ General history of knowledge and learning

B PHILOSOPHY. RELIGION
B-J Philosopy
B Collections. History.
  Systems
BC Logic
BD Metaphysics
  Introductions to philosophy. Treatises
  Epistemology. Theory of knowledge
  Ontology.
  Cosmology. Teleology
  Philosophy of religion
BF Psychology
BH Esthetics
BJ Ethics
BL-BY Religion. Theology
BL Religions. Mythology. Cults
BM Theology. Generalities
BN Historical (Church history)
BQ Exegetical (Bible, etc.)
BS Systematic (Dogmatics, Apologetics)
BY Practical (Pastoral Homiletics. Liturgics).

B HISTORY—AUXILIARY SC's
CA Philosophy of history
CB History of civilisation (general and general special only)
CC Antiquities. General
CD Archives. Diplomatics
CE Chronology
CJ Numismatics
CN Epigraphy. Inscriptions
CR Heraldry

CS Genealogy
CT Biography
D HISTORY AND TOPOGRAPHY (*except America*)
D General history
DA British history
  20—690 England
  700–749 Wales
  750–890 Scotland
  900–995 Ireland
DB Austria-Hungary
DC France
DD Germany
DE Classical antiquity
DF Greece
DG Italy
DH-DJ Netherlands
DH 1–399 Belgium and Holland
DH 901–921 Belgium
DH 901–916 Luxemburg
DJ Holland
DK Russia
  100–400 Russia Gen'l
  401–438 Poland
  451–470 Finland
  751–999 Russia in Asia
DL Scandinavia
  1–81 Scan'via. Gen'l
  101–296 Denmark
  301–398 Iceland
  401–595 Norway
  601–906 Sweden
DP Spain and Portugal
  1–462 Spain
  500–902 Portugal
DQ Switzerland
DR Turkey and the Balkan States
DS Asia
DT Africa
DU Australia and Oceana
E-F AMERICA
E America (general) and United States (general)
F United States (local) and America outside of U.S.
G GEOGRAPHY ANTHROPOLOGY.
G Geography. Voyages. Travel (general)
GA Mathematical and astronomical geography
GC Oceanology and oceanography
GD Bio-geography
GF Anthropo-geography
GN Anthropology. Somatology. Ethnology. Ethnography (general). Prehistoric archæology
GR Folk-lore
GT Culture and civilisation Manners and customs
GV Sports and amusements Games
H SOCIAL SCIENCES. General
HA Statistics
HB Economics. Theory
AC Economic history. National production, economic situation (by countries)
HD Economic history. Organisation and situa-

	tion of agriculture and industries.
	Land. Agriculture
	Corporations
	Labour
	Industries
HE	Transportation and communication
HF	Commerce, including tariff
HG	Finance
	Money
	Banking
	Insurance
HJ	Public finance
HM	Sociology. General and theoretical
HN	Social history. Social reform
	Social groups.
HQ	Family, marriage women
HS	Association, secret societies, clubs, etc.
HT	Communities. Urban. Rural
	Classes. Aristocracy, third estate, bourgeoisie, peasantry, labouring classes, proletariate, serfs
	Nations. Races
HV	Social pathology. Philanthropy. Charities and corrections
HX	Socialism. Communism. Anarchism
I	Political science. Documents
	1—9 Official gazettes
	10—99 United States
	100–999 Other countries
JA	General work
JC	Theory of state
JF	Constitutional history and administration
	General
JK	United States.
JL	Other American states
JN	Europe.
JQ	Asia, Africa, Australia and Pacific Islands
JS	Local Government
JY	Colonies and colonisation, Emigration and immigration
JX	International law
K	Law
L	Education. General works
LA	History of education
LB	Theory and practice. Educational psychology. Teaching
LC	Special forms, relations and applications
LD	Universities andcolleges
LE	Other American
LF	Europe
LG	Asia, Africa, Oceana.
LH	University, college and school magazines, etc.

LJ College fraternities and their publications.
LT Text-books (general only; special text-books go with their subjects, B—Z.)
M MUSIC
ML Musical literature
MT Theory.
N FINE ARTS. General
NA Architecture
NB Sculpture and related arts.
NC Graphic arts in general. Drawing and design.
ND Engraving.
NF Photography (in art). See TR.
NK Art applied to industry. Decoration and ornament
P LANGUAGE AND LITERATURE
  Philology and Linguistics
PA Classical philology
  1—199 General
  201—891 Greek language
  1001—1151 Mediæval and modern
  2001—2899 Latin language
PB Modern European languages. General works
  Celtic language
PC Romance languages
  Teutonic languages
PD General
  Gothic
  Scandinavian
PE English
PF Frisian
  Dutch
  German
PG Slavic languages
  Lithuanian
  Lettish
PH Finnish
  Hungarian
  Albanian
  Basque
PS Oriental languages. General works
  Hamitic
  Semitic
PK Indo-Iranian
  Armenian
  Caucasian
PL Languages of Eastern Asia, Oceania, Africa
PM Hyperborean languages
  American languages
PN-PV LITERARY HISTORY. LITERATURE
PZ Fiction
Q SCIENCE. General
QA Mathematics
  801—999 Analytic mechanics
QB Astronomy
  281—349 Geodesy
QC Physics
  81—119 Weights and measures
  801—999 Terrestrial magnetism and meteorology
QD Chemistry
  901—999 Crystallography
QE Geology
  cf. GB, GC.
  351—499 Mineralogy and petrology
  701—999 Paleontology
QH Natural history
  201—299 Microscopy
  301—999 General Biology
QK Botany
QL Zoology
  801—999 General anatomy and embryology
QM Human anatomy
QP Physiology
QR Bacteriology
R MEDICINE. General

RA	State medicine. Documents. Public health Medical climatology. Hospitals Jurisprudence
RB	Pathology
RC	Practice of medicine
RD	Surgery
RE	Ophthalmology
RF	Otology. Phenology. Laryngology
RG	Gynecology and obstetrics
RJ	Pediatrics
RK	Dentistry
RL	Dermatology
RM	Therapeutics
RS	Pharmacy and materia medica
RT	Nursing
RY	Botanic, Thomsonian and eclectic medicine
RX	Homeopathy
RZ	Miscellaneous schools and arts
S	AGRICULTURE, PLANT AND ANIMAL INDUSTRY General agriculture, soils, fertilizers, farm implements, etc.
SB	General plant culture, including field crops. Horticulture. Landscape gardening and parks. Pests and diseases
SD	Forestry.
SF	Animal husbandry. Veterinary medicine
SH	Fish culture and fisheries Angling
SK	Hunting. Game projection.
T	TECHNOLOGY. General
TA-TH	*Buildings. Engineering Group*
TA	Engineering. General Civil engineering
TC	Hydraulic engineering (harbours, rivers, canals.)
TD	Sanitary and municipal engineering.
TE	Roads and pavements
TF	Railroads
TG	Bridges and roofs
TH	Building construction. 9111-9600 fire prevention, fire extinction
TJ-TL	*Mechanical Group*
TJ	Mechanical engineering
TK	Electric engineering and industries.
TL	Motor vehicles. Cycles. Aeronautics
TN-TR	*Chemical Group*
TN	Mineral industries
TP	Chemical technology
TR	Photography
TS-TX	*Composite Group*
TS	Manufactures
TT	Domestic science
U	MILITARY SCIENCE
UA	Armies. Organisation and distribution
UB	Administration
UC	Maintenance and transportation
UD	Infantry
UE	Cavalry
UF	Artillery
UG	Military engineering
UH	Minor services
V	NAVAL SCIENCE. General
VA	Navies. Organisation and distribution
VB	Administration
VC	Maintenance
VD	Seamen
VE	Marines
VF	Ordnance
VG	Minor services
VK	Navigation
VM	Shipbuilding and marine engineering
Z	BIBLIOGRAPHY AND LIBRARY SCIENCE

AN EXPANDED TABLE
of
PRÂCHYA-VARGÎKARAṆA-PADDHTI
Shewing the
Primary Upa-vibhâgas or Sub-sections

०८-०९ सर्वसाधारण *GENERALIA 10-09*

००. सर्वसाधारण Generalia00
स्थानीय इतिहास Local History
स्थानीय जीवनचरित्र ,, Biography
निजस्व दैनन्दिनी Personal Diary
स्वकीय ग्रन्थागार विवरणी, आदि
Reports of this Library
etc. etc.

०१ प्रदर्शनी, वस्तुसंग्रहालय
Exposition. Museum 01
ज्ञानचक्र Charts
पट Tables
मानचित्र Maps
भूचित्र ग्रन्थ Atlases
भूगोलक Globes
ज्यौतिषिक गोलकादि
Astronomical Globes, etc.
शारीरिक चक्र, आदि
Anatomical charts, etc.

०२ ग्रन्थागार विद्या
Library Science ०२
.०१ ग्रन्थागार समुह Libraries
.०२ ग्रन्थकार समूह Authors
०२.१ ग्रन्थपञ्जी Bibliography
ग्रन्थ-तालिका, लेखतालिका तथा अन्यविध साहित्यपञ्जी,
.११ विशेष भाषा Special language
.१२ विशेष देश Special conntry
.१३ भारतीय Of India
.१४ अन्य प्राच्य Oriental (other than Indian)
.१५ पाश्चात्य तथा अन्य Western and other
.१६ अज्ञातनाम Anonyms. छद्मनाम Pseudonyms, आदि etc.
.१७ विशेष विषयक
Special subjects
.१८ ग्रन्थपञ्जी संग्रह
Collected bibliography
.१९ पुँथि (हस्तलिखित ग्रन्थ) तालिका
Catalogue of Manuscripts (General)
संस्कृत Sanskrit
प्राकृत, पालि Prâkṛta, Pâli
आधुनिक भाषा Modern vernacular languages
हिन्दी, उर्दू, बङ्गला, मिथिला-भाषा, मराठी, गुजराती, तामिल, तेलुगु. कन्नाद, मलायली, सिंहली, बर्मी०० आदि
आरबी Arabian

पारसी Persian
तिब्बतीय Tibetan
चीना Chinese
जापानी Japanese
०२.२ गृह पत्तन Building
०२.३ पुस्तकाधार (ग्रन्थाधार) Shelves
०२.४ सेवा Service.
Aids to readers.
०२.५ वर्गीकरण Classification
०२.६ ग्रन्थागार-दर्पण Library catalogues (descriptive, classified)
.६०१ विषयानुक्रमिक Subjectwise
.६०२ ग्रन्थानुक्रमिक Titlewise
.६०३ ग्रन्थकारानुक्रमिक Authorwise
.६०४ आभिधानिक Dictionarywise
.६१ सार्वजनिक ग्रन्थागार Public library
.६२ व्यक्तिगत Personal
.६३ विक्रेय ग्रन्थतालिका Sale catalogue
.६३१ निलामी ग्रन्थतालिका Auction-sale catalogue
.६७ शिक्षा संबन्धीय ग्रन्थागार Educational library
.६१ प्राथमिक Primary school
.६२ माध्यमिक Secondary school
.६३ प्रवेशिका, छात्रवृत्ति High school, Admission, Matriculation
.६४ उच्चशिक्षा विद्यालय, College विद्यापीठ, विश्वविद्यालय University
.६७५ गृहशिक्षा Home education
.६७८ ग्रन्थागारस्थ हस्तलिखित ग्रन्थतालिका Catalogue of Manuscripts (in particular libraries)
.७ कलाकौशल Mathods, Devices
.८ विशेष ग्रन्थागार Special libraries
.९ अन्य Other
०३ विश्वकोष Cyclopaedias
०४ कोषातिरिक्त सामान्य ग्रन्थ Other reference works
०५ सामयिक पत्र (पर्यायक्रमिक) Periodicals files (bound or otherwise preserved)
०६ सार्वजनिक संस्था—परिषदादि Institutions, Learned bodies or Societies, etc.
०७ समाचारपत्र, वृत्तपत्र Newspaper (bound or otherwise preserved)
०८ ग्रन्थावली संग्रह Collected works of individuals
०९ दुष्प्राप्य ग्रन्थ Rare books
.१ हस्तलिखित तथा हस्तलिपि Manuscripts, Autographs
.२ प्राचीन मुद्रण Old print
.६ विशेष जिल्द Special binding
.७ दुष्प्राप्य चित्रग्रन्थ Rare illustrations
.८ क्षुद्राकृति ग्रन्थ Small size books
.९ अन्य Other
.९१ निषिद्ध ग्रन्थ Books discarded by Library or Community ; Proscribed by Authority
.९३ प्रत्याहृत Withdrawn
.९४ अश्लील Obscene
.९५ जप्त 'वाजे आप्त' Confiscated books, etc.

०१–१९ घर्मशास्त्र *DHARMASÂSTRA 10–19*

१० **धर्मशास्त्र** Dharmaśâstra 10
११ **स्मृति,** Smṛti 11
.१ **संस्कार** Samskāra
काल Duties on special days or tithis
आचार Daily practices
.२ **प्रायश्चित्त** Physical penance
कर्मविपाक Fruit according to **पाप** sin, demerits; and **पुण्य** virtue, merits
अशौच Aśaucha
शुद्धि Śuddhi
कृत्य Kṛtya
.५ **वर्णाश्रम** Varṇāśrama
.६ **वर्ण** Varṇa
.६१ **ब्राह्मण** Brâhmaṇa
.६२ **क्षत्रिय** Kshatriya
.६३ **वैश्य** Vaiśya
.६४ **शूद्र** Śūdra
.६५ **पञ्चम** Pañchama
.६६ **अन्त्यज** Antyaja
.६९ **अन्य** other
.७ **आश्रम** Âśrama
.७१ **ब्रह्मचर्य** Brahmacharya
.७२ **गार्हस्थ्य** Gârhasthya
.७३ **वानप्रस्थ** Vânaprastha
.७४ **यति** Yati
.८ **दान** Dâna (Gift)
.८१ **उत्सर्ग** Dedication
.८२ **प्रतिष्ठा** Consecration
.८३ **व्रत** Vṛata
.८४ **तीर्थकृत्य** Tîrthakṛtya
१२ **धर्मसूत्रकार** Lawgivers 12
(Classical works and individual authors)
13

(Place them either alphabetically with initials as shewn, or according to time or priority of author)

गौ.	**गौतम** Gautama
बौ.	**बौधायन** Baudhâyana
आ.	**आपस्तम्भ** Âpastambha
हि.	**हिरण्यकेशो** Hiraṇyakeśî
व.	**वशिष्ठ** Vaśiṣṭha
वि	**विष्णु (विष्णुधर्मसूत्र)** Vishnu
हा.	**हारीत** Hârita
श.	**शङ्खलिखित** Śaṅkha-likhita
म.	**मनु (मानवधर्मशास्त्र)** Manu
कौ.	**कौटिल्य** Kautilya
वै.	**वैखानस** Vaikhânasa
अ.	**अत्रि** Atri
उ.	**उशनस्** Uśanas
क.	**कण्व** Kaṇva **काण्व** Kāṇva
कश्य.	**कश्यप** Kâśyapa
काश्य.	**काश्यप** Kâśyapa
गा.	**गार्ग्य** Gârgya
च्य.	**च्यवन** Chyavana
ज.	**जतुकर्ण** Jatukarṇa
दे.	**देवल** Devala
पै.	**पैठीनस** Paiṭhînasa
बु.	**बुध** Budha
बृ.	**बृहस्पति** Bṛhaspati
भ.	**भरद्वाज** Bharadvâja
भा.	**भारद्वाज** Bhâradvâja
श.	**शातातप** Śâtātapa
सु.	**सुमन्तु** Sumantu
प.	**पराशर** Parâśara
ना.	**नारद** Nârada
का.	**कात्यायन** Kātyâyana
अं.	**अंगिरस्** Aṅgiras

का.	कार्ष्णाजिनि Karṣṇājini.
द.	दक्ष Dakṣa
पि.	पितामह Pitâmaha
पु.	पुलस्त्य Pulastya
प्र.	प्रचेतस् Prachetas
प्र.जा.	प्रजापति Prajâpati
म.	मरीचि Marîchi
य.	यम Yama
लौ.	लौगाक्षि Laugâkshi
वि.	विश्वामित्र Visvâmitra
व्या.	व्यास Vyāsa
सं.	संवत Saṁbata
ह.	हरीत Harîta
अस.	असहाय Asahâya
भ.	भर्तृयज्ञ Bhartṛyajña
वि.	विश्वरूप Viśvarūpa
भा.	भारुचि Bhâruchi
श्री.	श्रीकर Śrîkara
मे.	मेधातिथि Medhâtithi
धा.	धारेश्वर भोजदेव Dhâresvara Bhojadeva
दे.	देवस्वामिन् Devasvamin
जि.	जितेन्द्रिय Jitendriya
बा.	बालक Bâlaka
बालरू.	बालरूप Bâlarūpa
यो.	योगलोक Yogaloka
वि.	विज्ञानेश्वर Vijñâneśvara
काम.	कामधेनु Kâmadhenu
हला.	हलायुध Halāyudha
भ.	भवदेव-भट्ट Bhavadevabhaṭṭa
प्रका.	प्रकाश Prakâśa
पा.	पारिजात Pārijâta
गो.	गोविन्दराज Govindarája
ल.	लक्ष्मीधर Lakshmīdhara (कृत "कल्पतरु")
जी.	जीमूतवाहन Jîmûtavāhana
अ.	अपरार्क Aparárka
प्र.	प्रदीप Pradîpa
श्री.	श्रीधर Śrīdhara (कृत "स्मृत्यर्थ सार")
अ.	अनिरुद्ध Aniruddha
ब.	बल्लाल-सेन Ballâlasena
हरि.	हरिहर Harihara
देवण्ण.	देवण्ण-भट्ट Devaṇṇabhṭṭa (-कृत "स्मृति-चन्द्रिका")
हर.	हरदत्त Haradatta
हे.	हेमाद्रि Hemâdri
कु.	कुल्लुक-भट्ट Kullukabhatta
श्री.	श्रीदत्त-उपाध्याय Śrîdatta-Upādhyâya
च.	चण्डेश्वर Chṇḍeśvara
हरि.	हरिनाथ Hârinath
मा.	माधवाचार्य Madhavâchārya
म.	मदनपाल Madanapâla
विश्वे.	विश्वेश्वर-भट्ट Visvesvarabhaṭṭa
मद.	मदनरत्न Madanaratna
शू.	शूलपाणि Śûlapāṇi
रु.	रुद्रधर Rudradhara
मि.	मिसरु-मिश्र Misaru-miśra
वा.	वाचस्पति-मिश्र Vāchaspati-miśra
नृ.	नृसिंहप्रसाद Nṛsinhaprasāda
प्रता.	प्रतापरुद्र Pratāparudra
गो.	गोविन्दानन्द Govindânanda
र.	रघुनन्दन Raghunandana
ना.	नारायण-भट्ट Narāyana-bhatta
टो.	टोडरानन्द Toḍarānanda
न.	नन्द पण्डित Nanda-paṇḍita
क.	कमलाकर-भट्ट Kamalākarabhaṭṭa
र.	रघुनाथ-भट्ट Raghunatha-Bhaṭṭa ("कालतत्त्व विवेचन")
नी.	नीलकण्ठभट्ट Nilakaṇṭhabhaṭṭa

मि. मित्र-मिश्र Mitra-miśra (-कृत "वीरमित्रोदय")

अन. अनन्तदेव Anaṇtadeva

ना. नागोजि-भट्ट Nāgoji-bhaṭṭa

बा. बालकृष्ण (अथवा बालम्भट्ट) Bâlakṛshṇa (Bâlambhaṭṭa)

का. काशीनाथ-उपाध्याय Kâśīnâtha Upâdhyâya

ज. जगन्नाथ-तर्कपञ्चानन Jagannâtha Tarkapanchânana

१३ आचार धर्म नीतिधर्म Rules of conduct, Eithics 13

कुटुंबनीति Relation with kinsmen

व्यवसायनीति Business ethics

दाम्पत्यनीति Conjugal relation

चरित्रसुधारण Correction of conduct

पानदोष-वर्जन Prohibition of drink

धूम्रपान-निषेध Prohibition of smoking

द्यूत-निषेध Prohibition of gambling

बाल-विवाह-निषेध Prohibition of child-marriage

बहुपत्नीकत्व-निवारण Prohibition of polygamy

देवस्थान सुधारण Reformation of places of religious worship

कारागार सुधारण " of prisons

पतितोन्नयन Uplift movement

परदेश भ्रमण Travel in foreign countries

अनाथाश्रम,सेवाश्रम Orphanages, Homes of service

आरोग्यस्थान Hospital

पशुसेवाश्रम, पिञ्जरापोल Pinjrapol

१४ व्यवहारधर्म Law 14

.१ मानवजातीय International

.२ स्वतंत्र देशसंबंधीय Constitutional

.३ भारतीय विवाद (मुकद्मा) Indian cases

.४ इंग्लैंडीय तथा अन्य पाश्चात्य English and other western

.५ अपराध Crime

.६ युद्धकालीन विधि Martial law

.७ कानुन भारतवर्ष Indian law

.८ हिन्दु-मुस्लेम Hindu-Moslem

.८१ हिन्दु Hindu

.८६ मोस्लेम Moslem

.९ विदेशीय Foreign

१५ रामायण Râmâyaṇa 15

(विषयांगानुसार विभाज्य Divided according to Common subdivisions)

.८ वाल्मीकि-अतिरिक्त 'रामायण'-ग्रन्थकार Authors of various Râmâyaṇas other than the original of Vâlmīki, such as–Tulasīdâsa, Kṛttivâsa, Marâthi authors, etc.

.९ अन्य तथा अन्यदेशीयरामायण यथा-बाली-यवद्वीपप्रचलित रामायण Other

१६ महाभारत Mahâbhârata16

.८ व्यासातिरिक्त (other than Vyâsa) such as Kâsīrâma

.५ अन्य Other

१७ पुराण (महापुराण) Purana 17
(Better placed alphabetically with initial of work)
अ. अग्नि Agni
कू. कूर्म Kûrma
ग. गरुड़ Garuḍa
ना. नारदीय Nâradiya
प. पद्म Padma
ब्र. ब्रह्म Brahma
ब्रह्मवै. ब्रह्मवैवर्त्त Brahmavaivarta
ब्रह्मा. ब्रह्माण्ड Brahmāṇḍa
ड भ. भविष्य Bhavishya
भा. भागवत Bhâgavata
म. मत्स्य Matsya
मा. मार्कण्डेय Markaṇḍeya
लि. लिंग Linga
व. वराह Vâraha
वा. वामन Vāmana
वि. विष्णु Vishṇu
स्क. स्कन्द Skanda
१८ उपपुराण Upapurâṇa 18
  कालिका Kālika
  देवी Devi
  देवी भागवत Devibhagavat
  बृहद्धर्म Bṛhaddharma
  शिव Śiva
  सौर Saura
१८.८ उपाख्यान (पुराणातिरिक्त कल्पित) Mythology
१८.९ अन्यदेशीय पुराण तथा उपाख्यान Foreign mythology
१९ अन्य Other 19
२० इतिहास History 20
२१ भूमण्डल World 21

२२ एशियाखंड Asia 22
२३ भारतवर्ष India 23
  ·१ प्राचीन Ancient
  ·२ वैदिक, ब्राह्मण, बौद्ध Vedic Brâhmanic, Buddhist
  ·२१ वैदिक Vedic
  ·२४ ब्राह्मणिक Brâhmanic
  बौद्ध (ग्रीक आक्रमण सह खृ. पू. ५००–खृ. ५००) Buddha
  ·३ हिन्दु पुनरुत्थान Hindu revival (खृ. ५००-६००)
  प्राक-मौर्य Pre-Maurya
    शिशुंग वंश Sisungas
    नन्दवंश Nandas
    सेलुकस ई० Seleucus etc.
  मौर्य Maurya
    चन्द्रगुप्त Chandragupta
    विन्दुसार Bindusâra
    अशोक Aśoka
    मौर्य-वंशोद्भव Mauryan
    सुंग Sungas
    कण्व Kaṇvas
    अन्ध्र Andhras
    सत्रप The Satrapas (खृ. १०–२२३)
  मिश्रवंशादि Mixed
    हिन्द ग्रीक Indo-Greak
    हिन्द पार्थियन Indo-Persian
    कुशानवंश Kusan
  हिन्दु-सीथियन Indo-Scythian
  गुप्तवंश The Guptas
    हर्षवर्द्धन Harshavardhana
  दक्षिणापथ The Deccan
  अन्य राजन्यवर्ग Other
  काश्मीर, नेपाल, कन्नौज, वंग,

सिन्धु, तथा राजपुताना
२३·४ माध्यमिक Mediæval
·४१ मुसलमान आक्रमण Muslim invasion (६०७-१२०६)
आरब आक्रमण The Arabs
घजनी Ghazni घोर Ghor
पठान राजत्व The Pathans
·४२ मु० राज्यविस्तार (–१५२६) Muslim expansion
·४३ मुघल-साम्राज्य (–१८०७) Mughal empire
·५ यूरोपीय अधिकार विस्तार Europeans
पोर्तुगीत Portuguese
ओलन्दाज (डाच्) Dutch
फ्रेंच (फरासी) French
अंग्रेज British (cir. 1469-1600)
·६ देशीय-पुनरुत्थान Revival of Native Indian States
आफगानयुद्ध Afghan war
बर्मा ,, Burmese war
महाठा ,, Maratha war
राजपूत Rajput शिख Sikh
२३.७ आधुनिक Modern
ब्रिटिश अधिकार British possession
ईष्ट-इंडिया कं (१६००-१८५७) East India Company
सिपाही विद्रोह १८५७.८ The Mutiny 1857-8
खास अंरेजराज The Crown of England
·९ दक्षिणअमेरिका South America
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प्राक्-कांग्रेस Pre-Congress
कांग्रेस Ind. Nat'l Congress
स्वदेशी Svadêśī
असहयोग Non-cooperation
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·२ जर्मनी Germany
·३ फ्रान्स France ·४ इटली Italy
·५ स्पेन, पोर्तुगाल Spain, Port'l
·६ स्कांडिनेविया Scandinavia
·८ स्विजलैंड, जेकोश्लाविया, युगोश्लाविया, ग्रीस, आष्ट्रिया, हंगरी Switzerland, Czecoslavia, Yugoslavia, Greece, Austria, Hungary
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  - ·३ भूमि, (जमीन) भूम्याधिकारी (जमीनदार) Land, Landowner, Zemindar
  - ·३७ बनभूमि Forest
  - ·३८ खनि Mines
  - ·५९ जल, खाल, सेचन Water Canal, Irrigation
  - ·४ समवाय Co-operative society
  - ·५ समष्टिवाद, साधारण-सत्ववाद सामान्य-स्वामित्व-वाद Socialism, Communism
  - ·६ राष्ट्रविषयक अर्थ-व्यवस्था State finance
  - ·७ संरक्षण Protection
    - अबाधवाणिज्य Free trade
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  - ·३ भारतवर्षीय Indian Government
  - ·५ युद्ध (संग्राम) विवाद; War, dispute
    - सैनानी, सैन्यवाहिनी, फौज Army
    - सेना-विभाजन व्युहादिरचना Military operation
    - स्थल On land
    - जल On water, Naval war
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  - अन्ध Blind
  - अर्थ-सामर्थ्य-हीन Pauper
  - मूक वधिर Deaf and Dumb
  - अनाथालय Orphanage

अनाथ बालकाश्रम" for Boys
,, बालिकाश्रम" for Girls
सुधारण Reformatory
विकृतमस्तिस्क Insane
अल्पमेधा Idiot
etc.
वीमा Insurance
- विमान Air
- विवाह Marriage
- शिक्षण Education
- जन्तु Animal
- जीवन Life
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बालोद्यान Kindergarten
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उच्चशिक्षा Higher education
(विद्यालय, विद्यापीठ आदि College, Univesity, etc.)
चतुष्पाठी 'टोल' Sanskrit College
माद्रासा Colleges for Arabic & Persian studies etc.
स्त्रीशिक्षा Woman's education
मिश्रशिक्षा Co-education
गृहशिक्षा, Home education
कृष्टि Culture
धार्मिक शिक्षण Religious and Ethical Education
धर्म-साम्प्रदायिक शिक्षण Sectarian
पद्धति Systems
ब्रह्मचर्याश्रम, गुरुगृहवास Boarding school
तात्कालिक Temporary school
(उदा० ग्रीष्मऋतुकालीन विद्याभ्यास)
अवकाशकालीन (e. g. Sunday school, Night school)
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यातायात Communication
डाकवार्त्ता Post
तड़ितवार्त्ता Telegraph
स्थलपथ Road, Railroad
जलपथ Canal, River, Ocean
अन्तरीक्ष Aereal
तुला, परिमाप Weights and Measures

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४०–४९ साहित्य, भाषा शास्त्र *Literature, Philology 40–49*

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  ·१ वाक्, शब्द Word
  ·२ अर्थ, व्युत्पत्ति Derivation
  ·३ धातु Verb
  ·४ ध्वनि Sound, Pronunciation
  ·५ व्याकरण Grammar
  ·६ छन्द, अलंकार Prosody
  ·७ प्रादेशिक भाषा Dialects
  ·८ तुलनात्मक Comparative
  ·९ प्राचीन भाषातत्त्व (यथा, वैदिक) Historical

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* भाषानुक्रमिक संकेत *Philological Table*

(मनुष्य-भाषा-परिवार Family of languages)

[In this classification of Languages Roman numbers I to X followed by Indo-Arabic ones are used as the notation. The Roman numbers indicate the primary division ; and the Indo-Arabic numbers (following a Roman) are for sub-divisions and read decimally.]

N. B. A philological notation preceding a subject number, with a colon or *daṇḍa* between, makes the call-number explicit as to the language a book is written in.

I हिन्द-यूरोपीय (वा भारत-यूरोपीय) अथवा हिन्द-जर्मनीय Indo-European or Indo-Germanic
I १० आर्य, हिन्द अथवा भारतीय शाखा *Indic branch* (Indo-Aryan)
I ११ वैदिक तथा संस्कृत Vedic language and Sanskrit.
I १२ पालि, प्राकृत, अपभ्रंश Pali, Prakrit, etc.
I १३ आधुनिक Modern :
  १ मराठी Marâṭhi
  २ गुजराती Gujarâtî
  ३ सिन्धी Sindhi
  ४ पञ्जाबी Panjâbî
  ५ हिन्दी Hindi
  ६ मैथिली Maithilî
  ७ बङ्गला Bengali
  ८ असामीय Assamiya

ओडिया Oria
सिंहली Sinhalese
I १४ मिश्रभाषा—हिन्द-इरानी Mixed —Indo-Iranic
  १ उर्दू Urdu (तथा हिन्दुकुशावधि काश्मीर पर्यन्त यावतीय 'पैशाची' भाषा and all Paiśāchí languages from Hindu-kuśa to Kāshmír
  ८ मिश्रभाषा-हिन्द-द्राविड Indo-Dravidian
I १५ इरानीय शाखा *Iranic branch* (Indo-Iranian)
I १६ जेंद (अवेस्ता) Zend (Avestan language) प्राचीन इरानीय Old Iranic तथा प्राचीन बैक्ट्रियन Bactrian
I १७ प्राचीन फारसी (पश्चिम इरानीय) Old Persian
I १८ मध्यकालीन (पहलवी) Pahlavi
I १९ आधुनिक फारसी तथा तत्संबंधीय Modern Persian, etc.
I २ अर्मनियन Armenian
I ३ ग्रीक भाषावर्ग Greek languages
  १ आइओनियन Ionian
  २ डोरिक Doric
I ४ ऐल्बेनियन Albanian
I ५ इटैलियन भाषावग Latin languages
  १ लैटिन Latin
  २ इटैलियन Italian
  ३ फ्रेंच French
  ४ स्पैनिश Spanish
I ६ कैल्टिकभाषावर्ग Keltic languages
  १ आइरिश Irish
  २ स्कच Scotch
  ३ वेल्स Welsh
I ७ टयुटानिक (=जार्मनिक) भाषावर्ग
  १ गाथिक Gothic
  २ स्कडिनेवियन Scandinavian
  ३ अंग्रेजी English
  ४ जर्मन German
I ८ बाल्टिक-स्लैवोनिक Baltico-Slavonic
  १ बाल्टो Balto
  २ (लिथुआनिया) Lithuania
  ५ स्लैवनिक Slavonic
  ६ (रूसी आदि Russian etc.)
I ९ अन्य Other
  टोखारिश Tokharish etc.
  पूर्वतुर्किस्तान Eastern Turkestan
II सेमेटिक Semitic
  १ सुमेरियन Sumarian
  २ असीरियन Assyrian
  ३ बैबिलोनियन Babylonian
  ४ हिब्रू Hebrew
  ५ आरबी Arabic
  ६ सीरिऐक Syriac
III हैमेटिक Hamitic
  १ प्राचीन मिशरीय Old Egyptian
  २ काप्टिक Coptic
  ३ लिबियन (बर्बर) (उत्तर अफ्रीका)
  ४ एथियोपिक (एबिसिनियन)

·४परिमिति Mensuration
·५त्रिकाणमिति Trigonometry
.६व्यास-गणित, समास-गणित Calculus
५२ ज्यौतिष Astronomy
  फतिल ज्यौतिष Astrology 52
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  .१ वायवीय Pneumatics
  .२ जलीय Liquid
  .३ ताप Heat
  ४ आलोक Light
  .५ विद्युत् Electricity
  .६ चुम्बकत्व Magnetism
  .७ अणु-परमाणु Molecule
  .८ शब्द Sound
५४ रसायन Alchemy, Chemistry54
  .१ विश्लेषण Analysis
  .२ अजैव Inorganic
  .३ जैव Organic
.४ स्फटिक Crystallographic
.५ खनिज Minerologic
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  प्राकृतिक भूगोल Physical Geography
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  जीवन Life
  विकास Evolution
  वंशधारा Heredity
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  शंख वर्ग Mollusk
  मत्स्य वर्ग Fishes
  सरीसृप वर्ग Reptiles
  खेचर वर्ग Birds
  स्तन्यपायी Mammals

IV यूराल-ऐल्टाइक (तुर्कीसंबंधीय) Ural-Altaic
V द्रविड़ Dravidian (South Indian)
  १ तेलुगु
  २ तामिल
  ३ कणाड Kannad
  ४ मलयलम Malayalam
VI मुंडा Munda
VII मान्समेर Mansumer
VIII तिब्बत-बर्मीय Tibeto-Burma
IX चीनीय Chinean
  १ चीनी Chinese
  २ कोरियन Korean
  ३ जापानी Japanese
X अन्य Other
  १ मलय-पोलिनेसियन Malaya-Polynesian
  २ अमेरिका America
  ३ अफ्रीका Africa
  ४ दक्षिण अफ्रीका South Africa
  ५ मध्यअफ्रीका Central Africa
  ६ प्रशान्तमहासागरीय Pacific
  ७ माओरी (न्यूजीलड) Maori
  ८ काकेशियन इत्याद Caucasian, etc.

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(=चिकित्सा-विज्ञान, आयुर्वेद)
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·२ कायधर्म Physiology
·3 चिकित्सा Therapeutics
रोग-निदान Pathology
·४ शस्त्रक्रिया Surgery
·५ आरोग्यशास्त्र Hygiene
·६ स्त्री-रोग Women's diseases
·७ बाल-रोग Children's ,,
·८ पशुपक्षि-रोग Animals' ,,
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गोलिय Watercolour
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मोहनशास्त्र Hypnotism
आत्मा Ātmâ, Soul
कर्म Karma, Action
देह तथा मन Body and Mind
शारीरिक मानसिक तथा नैतिक अपूर्णत्व Defects
इन्द्रजाल, जादू Occultism, Magic
मृतसंभाषण Spiritualism
सम्मोहन Mesmerism
ध्यान, धारणा Concentration etc.
सुषुप्ति, जागृति Sleep, Awake'g
स्वप्न, Dream
मुख-सामुद्रिक Physiognomy
मस्तिष्क-सामुद्रिक Phrenology
परलोक The other world
पुनर्जन्म Re-incarnation, Rebirth
स्वर्ग नरक Heaven and Hell
८१ न्याय-वैशेषिक Nyāya-Vaiśeshika
·१ न्याय (गौतम) Nyāya
·३ तर्कशास्त्र Logic
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·३ श्रीकंठ Śrîkaṇṭha
·४ रामानुजविशिष्टाद्वैत Râmânuja
·५ निम्बार्क (द्वैताद्वैत) Nīmvârka
·६ माध्व (द्वैत) Mādhva
·७ चैतन्य Chaitanya
·८ विज्ञानभिक्षु Vijñānabhikshu
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·१ शैव Saiva
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८६ बौद्ध, जैन Bauddha, Jaina
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N. B. A separate Chart, giving an Outline of the System as also certain tables connected therewith, is placed for easy reference at the end of the Subject-Index that follows,

CONCLUDING REMARKS

The reader will have seen that in the matter of details of subject-heads and related topics I have largely followed in the wake of some of my predecessors, specially Dr. Dewey and Mr. Cutter. Sufficient use of other foreign schemes, particularly of the one adopted by the U. S. A. Library of Congress has also been made. My aim has been to keep up a logical sequence without sacrificing practical utility.

Of the Indian schemes I have especially made use of those of Mr. Kudalkar and Mr. Borden—both in use in Baroda—and the one developed at the Etawa Vidyâpîṭha, and last but not the least the scheme adopted at the Viśvabhāratî International University at Śāntiniketana, under the guidance of my learned friend Mr. P. K. Mukherji the Librarian. The late Mr. Mukandi Lal's expansion of the subject of Indian History has also been taken advantage of.

As to the various notations that have been used the following may be pointed out:

(1) The subject-notation is of two main digits of the Indo-Arabic numerals with decimal addition, while the chronological table is represented by one main digit with similar decimal addition. (2) A common sub-division is always two decimals, one being zero. (3) The Philological table is denoted by the Roman numbers *I* to *X*, also with addition of Indo-Arabic ones which are read decimally. (4) The Size-table is also denoted by the first four Roman numerals *i* to *iv*, but these are dotted. (5) In the matter of the Chronological table it may be noted that the characters of the Indian alphabet, both vowels and consonants, are used: vowels denote pre-Christian years, and the consonants Christian. In case the Buddhist era, or any other era, e. g., ***Kalyabda***, *Samvat*, etc., be adopted, the same device will work quite as well. A consonant is again sub-divided by addition of the ten prominent vowel signs from ा to ौ. (6) An Author-

table is practically done away with, with the recommendation that the initial letter of a surname would ordinarily suffice.

As to the expansion of a subject I have purposely avoided assigning an exact position to a number of subordinate topics, especially when in doubt, and have just mentioned such topics under the broad heads. I have also generally refrained, in the first instance, from giving an exhaustive list of sub-heads under a broad subject.

It may be interesting to library workers in our country to note that other Oriental peoples, especially those of China and Japan, have also felt a similar need for devising an Oriental scheme of classification to suit their special requirements. Dr. Tai the learned Dean of the National Central University at Nanking (China) will not be content until one comprehensive scheme is evolved to suit all requirements of a library in his country, replacing the two parallel systems now generally used in the same library, one for Western books and the other for Chinese and other Oriental works.

The present scheme is the result of at least twelve years' conscientious study and preparation. I mention this not to ask the indulgence of the reader or library-worker for any deficiencies which the text may reveal—for I know that they must be many—but this is only an invitation to the learned Orientalists and Library-experts for a proper consideration of the subject with constructive criticism and suggestions for improvement. I do not claim originality, but I do claim a sincere attempt at a solution of the vexed problem of classification in general, and in particular of Indian and Oriental subjects. Nor do I mean that the solution attempted in the foregoing pages should be accepted *in toto*, if accepted at all. But my one desire is to see a standardized method that can safely be recommended to a library-cataloguer in our country, such as could be adopted by the largest possible number of our libraries.

SUBJECT INDEX

[*N B.*—Figures refer to the Subject-Number. Two dots against a subject-number mean that the subject awaits expansion ; i. e., the dots indicate that a subject-number preceding such dots denotes a broader division, and if a minute division is to be effected the number must be expanded.]

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CORRIGENDA

Page 26, *line* 2: *for* ṇ *read* n

34, *l.* 2: *for* SECTION *read* SECTIONS

35, *item* 65: *for* सवंध *read* कर्मकौशल Labour-savers

„ 85: *add* वैष्णव

„ 87: *insert* अन्य प्राच्य

40, *col.* 2: *for* ड *read* उ

45, *l.* 19: *insert* (महाकोशल) *before* Central Provinces

68, *l.* 9: *read* पु—शब्दकोष

13: *read* भाषाशास्त्र

99, *l.* 13: *read* Ethics

100, *l.* 12: *omit* ड

col. 2, *l.* 8: *insert* २३·२६ *before* बौद्ध

18: *read* बिम्बिसार

101: *Last 3 lines of column 1 are to go in column 2 between* २६.१६ *and* २७

102, *l.* 16: *read* Employer

24: *for* ५९ *read* ३३·३९

113, *l.* 21: *for* chronological *read* regional

पट Chart

प्राच्य-वर्गीकरण-पद्धति
PRÂCHYA-VARGÎKARAṆA PADDHATI

चतुर्वर्ग *Four Classes*	दश भाग *Ten Groups*
	० सर्वसाधारण
I) धर्म Dharma	१ धर्म शास्त्र २ इतिहास
II) अर्थ Artha	३ अर्थशास्त्र
III) काम (=कला) Kâma (or Kala)	४ साहित्य, भाषा ५ विज्ञान ६ कलाकौशल ७ ललित कला
१) मोक्ष Moksha	८ दर्शन ९ धर्ममतादि

दशविध विषयांग
10 COMMON SUB-DIVISIONS

.०० मूल Text	.00
.०१ भाष्य Commentaries	.01
.०२ भाषान्तर Translation	.02
.०३ सूची Concordance, Index.	03
.०४ लेख, निबन्ध Essays	.04
.०५ सामयिकपत्र Periodicals	.05
.०६ परिषदादि Societies	.06
.०७ शिक्षा Education	.07
.०८ ग्रन्थावली Polygraphy	.08
.०९ वृत्तान्त History	.09

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इ	द्वितीय ,,	Second ,,
ई	तृतीय ,,	Third ,,
उ	चतुर्थ ,,	Fourth ,,
ऊ	पञ्चम ,,	Fifth ,,
ऋ	षष्ठ ,,	Sixth ,,
ए	सप्तम ,,	Seventh ,,
ऐ	अष्टम ,,	Eighth ,,
ओ	नवम ,,	Ninth ,,
औ	दशम ,,	Tenth ,,

खृष्टीय, A. C.

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का	प्रथम दशक ०—९	1st Decade
कि	द्वितीय ,, १०—१९	2nd ,,
की	तृतीय ,, २०—२९	3rd ,,
कु	चतुर्थ ,, ३०—३९	4th ,,
कू	पंचम ,, ४०—४९	5th ,,
कृ	षष्ट ,, ५०—५९	6th ,,
के	सप्तम ,, ६०—६९	7th ,,
कै	अष्टम ,, ७०—७९	8th ,,
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ii. ,, crown quarto *or* royal8vo.
iii. ,, royal quarto *or* f'cap folio.
iv. ,, books smaller than cr.8vo
*No mark means cr. 8°. Peculiar sizes indicated by inches (").

भाषानुक्रमिक संकेत

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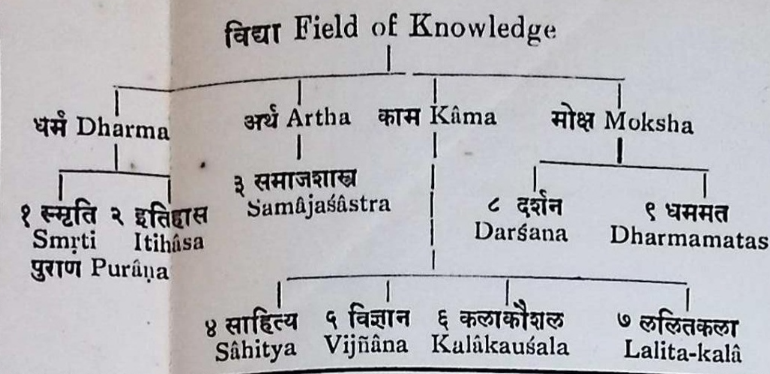

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SECTION II

IV.—YOGAVĀSIṢṬHA AND SOME OF THE MINOR UPANIṢADS.

BY B. L. ĀTREYA, M. A., D. LITT.

A careful and comparative study of *Yogavāsiṣṭha* and the works known as the *Minor Upaniṣads* has convinced the writer that the former is a source of a number of the latter. It is a fact, however strange and startling it may appear to the reader. The discovery of this fact will lead to a better understanding of the evolution of philosophical ideas in mediaeval India and of the place *Yogavāsiṣṭha* occupied in it. (Vide *Yogavāsiṣṭha and Its Philosophy* by the author of this paper, Lecture II).

Unlike in the present age, in old times, when books were very rare, specially the big ones like *Yogavāsiṣṭha*, as they existed in manuscript form only, people could easily copy portions from some work without acknowledgment and pass them as independent and original compositions. This seems to have been done with *Yogavāsiṣṭha.* It is a huge work and as yet there is no index of its verses or topics in existence. Hence it is very difficult to know what exactly has been borrowed from it. We have, however, been able to find out that quite a large number of verses that form parts of some of the *Minor Upaniṣads* have been picked up from this work. Most of them are reproduced *verbatim* ; in some, little changes have been made ; often halves of two distant verses have been combined into one.

In this way, almost all the verses (535), of the *Mahā Upaniṣad,* all the verses (337), except the introductory 17, of the *Annapūrṇā Upaniṣad,* almost the whole of the *Akṣi*

Upaniṣad, the main portion of the *Muktika Upaniṣad*, the fourth chapter of the *Vārāha Upaniṣad*, 50 *ślokas* of the *Sannyāsa Upaniṣad*, 18 *ślokas* of the *Śāṇḍilya Upaniṣad*, 10 *ślokas* of the *Yājñavalkya Upaniṣad*, 3 *ślokas* of the *Yogakuṇḍalī Upaniṣad*, and one *śloka* of the *Paiṅgala Upaniṣad*, are taken almost *verbatim* from *Yogavāsiṣṭha*, as will appear from the detailed tables of identical *ślokas*.

The main reasons why we hold that it is not *Yogavāsiṣṭha* that has borrowed from the *Minor Upaniṣads* but the latter from the former are the following :—

1. Quite a large number of these *ślokas* occur in more than one *Minor Upaniṣads* and in different contexts. The following are some of such *ślokas* :—

Yogavāsiṣṭha	*The Minor Upaniṣads*	
	Mahā	*Annapūrṇā*
V. 74. 33,36.	II. 47.	II. 25,26.
V. 91. 81.	II. 48.	IV. 69.
V. 59. 32.	IV. 10.	I. 47.
III. 7. 10.	IV. 82.	IV. 31.
	Muktika	
V. 90. 4.	II. 32.	IV. 14.
V. 90. 16.	II. 34. (half)	IV. 16.
V. 90. 18.	II. 34. (half)	IV. 17.
V. 90. 20.	II. 35. (half)	IV. 18.
V. 90. 23.	II. 35. (half)	IV. 19.
V. 91. 37.	II. 29.	IV. 48.
V. 91. 14.	II. 48.	IV. 41.
V. 91. 29.	II. 57.	IV. 46.
V. 92. 17.	II. 10.	IV. 83.
V. 92. 22.	II. 13.	IV. 84.
V. 92. 34.	II. 43.	IV. 90.

Yogavāsiṣṭha	*Mahā*	*Vārāha*
III. 118. 5—15.	V. 24—34.	IV. 1—10.

		Maitreyī	*Yogakuṇḍalī*
III. 117. 9.	V. 6.	II. 30.	III. 24. 25.
III. 9. 47.	II. 65.	I. 10.	

	Muktika		*Paiṅgala*	
III. 9. 14.	II. 76.	II. 63.	III. 11.	III. 34.
IV. 23. 58.	II. 42.	V. 75.		

			Yājñavalkya
I. 21. 1,2,5,6, 11,12,18, 20,23,35.		III. 39—48.	5—15.
IV. 24. 8—10.	II. 40,41.	V. 77—78.	
IV. 35. 18.	II. 39.	V. 97—98.	

	Vārāha	*Akṣi*
VIa. 126. 60—67.	IV. 12—17.	31—39.

2. The *ślokas* found in the *Upaniṣads* appear to be selections from *Yogavāsiṣṭha*, because the places from which they are selected abound in many more *ślokas* of the kind.

3. The philosophy and mysticism expounded in all of these *Upaniṣads* are aspects of the philosophy of *Yogavāsiṣṭha*, which is much more systematic and comprehensive.

4. No attempt is made in the *Upaniṣads* to arrange the borrowed verses in a systematic order. Very often the order in *Yogavāsiṣṭha* is followed, and it looks awkward, because the verses are not found in their proper context.

5. None of these *Upaniṣads* seems to be very old. Many of them seem to have been compiled after the time of Śankarāchārya, whereas *Yogavāsiṣṭha* is a pre-Śaṇkara

work (Vide B. L. Atreya: *Yogavâsiṣṭha and Its Philosophy*, Lecture II).

6. There is hardly any verse among those which are identical in *Yogavāsiṣṭha* and the *Minor Upaniṣads* which is not found in *Laghu Yogavâsiṣṭha*, a summary of the huge work which contains about 5 times of the verses contained in the summary. This summary leaves many important verses of the original and none of these verses are found in the *Minor Upaniṣads*.

THE *Mahā Upaniṣad* AND *Yogavāsiṣṭha*

The *Mahâ Upaniṣad* is a big *Upaniṣad* consisting of 6 chapters or *adhyāyas*. The first *adhyāya* is a small introductory chapter in prose. The other five are in verse, and, in all, consist of 535 *ślokas*, no less than 510 of which are taken *verbatim* from *Yogavāsiṣṭha*. The following list gives the number of the *ślokas* that are identical in the *Mahā Upaniṣad* and *Yogavâsiṣṭha*.

The Mahā Upaniṣad		*Yogavâsiṣṭha*		
(*Adhyāya*, number of *śloka*).		(*Prakaraṇa*, *sarga*, number of *śloka*)		
II.	1, 2.	II.	1.	8, 10.
II.	3, 5.	III.	80.	4, 6, 7.
II.	9, 10, 11.	III.	81.	2, 3, 3.
II.	13—35.	II.	1.	11—34.
II.	38—40.	I.	3.	6, 8, 15.
II.	41, 42.	II.	2.	5, 8.
II.	43—46.	V.	16.	18, 21, 11, 19.
II.	47.	V.	74.	33, 36.
		V.	75.	52.
II.	48.	V.	91.	81.
II.	49—60.	VI a.	115.	12, 13, 15, 37, 38, 28, 25, 33, 16, 34, 20, 21.

The Mahā Upāniṣad (*Adhyâya*, number of *śloka*)		*Yogavāsiṣṭha* (*Prakaraṇa*, *sarga*, number of *śloka*)		
II.	61—69.	III.	9.	12—15, 47—50, 75.
II.	70—77.	II.	1.	35—37, 41—45.
III.	1—7.	I.	12.	4, 5, 7—9, 16, 21, 26.
III.	8.	I.	13.	1.
III.	9—15.	I.	14.	1, 2, 5, 10—13.
III.	16, 17.	I.	15.	3, 9.
III.	18—21.	I.	16.	2, 15, 24, 25.
III.	22—25.	I.	17.	8, 29, 31, 32.
III.	26—32.	I.	18.	4, 4,18, 19, 31, 38, 61.
III.	33.	I.	19.	30.
III.	34.	I.	20.	3.
III.	35, 36.	I.	22.	6, 8.
III.	37, 38.	I.	23.	3, 19.
III.	39—48.	I.	21.	1, 2, 5, 6, 11, 12, 18, 20, 23, 35.
III.	49—51.	I.	26.	23, 25, 29.
III.	52—54.	I.	28.	21, 31, 35.
III.	55.	I.	29.	13.
III.	56.	*Laghu Yogavāsiṣṭha* I. 165.		
III.	57.	A summary of several *ślokas*. Compare I. 31. 24.		
IV.	2—4.	II.	11.	59, 61, 67.
IV.	5.	II.	13.	11.
IV.	6.	V	50.	17.
IV.	7, 8.	V.	56.	15, 21.
IV.	9.	V.	57.	22.
IV:	10.	V.	59.	32.

The Mahā Upaniṣad (*Adhyāya*, number of *śloka*)		*Yogavāsiṣṭha* (*Prakaraṇa*, *sarga*, number of *śloka*.)		
IV.	11, 12.	V.	62.	6, 8.
IV.	13—15.	IV.	56.	30, 31, 33.
IV.	17—23.	IV.	61.	1—3, 5—7, 12—14, 16.
IV.	24.	V.	13.	20.
IV.	26.	II.	12.	16, 17.
IV.	28—34.	III.	13.	38—40, 58, 61, 62, 72, 75, 81.
IV.	35—37.	II.	15.	3, 6, 12.
IV.	38.	II.	18.	26.
IV.	39.	II.	19.	9, 10, 11.
IV.	42, 43.	II.	19.	29, 31.
IV.	44—49.	III.	1.	10, 12, 17, 19, 22, 23.
IV.	50.	III.	25.	
IV.	51, 52.	III.	4.	39, 42—44.
IV.	53, 54.	III.	4.	44, 58.
IV.	55, 57.	III.	5.	3-5.
IV.	58, 60.	III.	17.	10, 12, 13.
IV.	61—63.	III.	22.	36, 29, 31.
IV.	64, 65.	III.	20.	9, 10.
IV.	66.	III.	84.	36.
IV.	67.	III.	89.	3.
IV.	68.	III.	103.	14.
IV.	82.	III.	7.	10.
IV.	87.	III.	109.	25.
IV.	88—98.	III.	111.	1, 2, 8, 12, 15, 19, 20, 22, 23, 35, 36, 40, 42.
IV.	99—111.	III.	112.	5—7, 11, 16, 17, 19-25.

The Mahā Upaniṣad (*Adhyāya*, number of *śloka*.)		*Yogavāsiṣṭha* (*Prakaraṇa*, *sarga*, number of *śloka*).		
IV.	112.	III.	113.	2.
IV.	113—132.	III.	114.	3—5, 7, 8, 12, 14, 15, 16—18, 23, 29, 31, 34, 51, 53, 60, 61, 75, 76.
IV.	133.	III.	115.	4—5.
V.	1—20.	III.	117.	2, 5, 6—19, 21—23, 25.
V.	21—40.	III.	118.	1—3, 5—19, 21—23.
V.	41, 42.	III.	118.	28—30 (summarised).
		Found exactly as IV. 13. 130 of *Laghu Yogavāsiṣṭha.*		
V.	43.	*Laghu Yogavāsiṣṭha,* III. 13. 132, 133.		
V.	44—46.	III.	119.	21—23.
V.	48—51.	III.	121.	53—56, 68.
V.	52, 53.	III.	122.	54, 53.
V.	54.	IV.	1.	3.
V.	55—58.	*Laghu Yogavāsiṣṭha* IV. 14. 2, 4—6.		
V.	59.	IV.	14.	43.
V.	60, 61.	IV.	15.	21, 25.
V.	62—69.	IV.	22.	1—3, 7—10, 32.
V.	70—75.	IV.	23.	44, 41,43, 55—58
V.	76—82, 84.	IV.	24.	1, 8—14, 18, 19.
V.	85, 86.	IV.	27.	25, 35.
V.	88.	*Laghu Yogavāsiṣṭha,* IV. 16. 7.		
V.	89—95.	IV.	33.	50—57, 59.
V.	96, 97.	IV.	35.	3, 18.
V.	98.	*Laghu Yogavāsiṣṭha,* IV. 17, 6.		

The Mahā Upaniṣad. (*Adhyāya*, nnmber of *śloka*).		*Yogavāsiṣṭha.* (*Prakaraṇa*, *sarga*, number of *śloka*).		
V.	99—103.	IV.	35.	3, 7. 8, 14, 15.
V.	104—107.	IV.	39.	23—25, 43.
V.	108—112, 114, 117.	IV.	41.	4, 13—15, 20, 32.
V.	113.	*Laghu Yogavāsiṣṭha*, IV.	17.	40.
V.	118—135.	IV.	42.	11, 13—16, 21, 23—26, 31, 34, 36—38, 44, 45, 50.
V.	136—143.	IV.	43.	1, 2, 5, 9—12.
V.	144—164.	IV.	44.	14—28, 30, 31, 42—49.
V.	165, 166.	IV.	45.	14, 25, 26.
V.	167—177.	IV.	46.	2, 4, 5, 7, 14, 16, 17, 21, 26.
V.	178—185.	IV.	54.	2—5, 12, 13, 18, 22, 37, 38.
VI.	1—5.	IV.	56.	25, 34, 37, 41—47.
VI.	6—9.	IV.	57.	22—25, 29, 37.
VI.	10.	IV.	58.	7, 40.
VI.	11.	IV.	18.	40 of *Laghu Yogavāsiṣṭha.*
VI.	12—15.	V.	5.	39, 43, 61.
VI.	16.	V.	6.	8.
VI.	17—21.	V.	8.	9—11, 13, 17.
VI.	22—27.	V.	9.	25, 33, 36, 41, 44, 52, 60.
VI.	28—34.	V.	13.	21, 28, 39, 32, 33, 35, 38.
VI.	35—38.	V.	14.	46, 48, 50, 52.
VI.	39—40.	V.	15.	23, 24, 27.
VI.	41—49.	V.	16.	7—12, 15, 18—21.

The Mahā Upaniṣad *Adhyāya,*	*śloka*).	*Yogavāsiṣṭha* (*Prakaraṇa,*	*sarga,*	*śloka*)
VI.	50—62.	V.	17.	5, 7, 9, 13—17, 19, 20, 22, 27.
VI.	63—71.	V.	18.	5—9, 17, 18, 22, 24, 19, 21, 61.
VI.	72.	V.	18.	61 & V. 20. 37.
VI.	73—76.	V.	21.	2, 8, 11, 15.
VI.	76.	V.	22.	33.
VI.	77, 78.	V.	26.	13, 14.
VI.	79—82.	V.	27.	2, 20, 25, 32, 33.

THE *Annapūrṇâ Upaniṣad* AND *Yogavâsiṣṭha*.

The *Annapūrṇā Upaniṣad* consists of 337 *ślokas*. Except the first 17 introductory *ślokas*, the whole of the *Upaniṣad* consists of *ślokas* selected from the *Upaśama* and the *Nirvāṇa* (*Pūrvārdha*) *prakaraṇas* of *Yogavāsiṣṭha*, as the following list will show.

The Annapūrṇā Upaniṣad (*Adhyāya,*	*śloka*).	*Yogavāsiṣṭha* (*Prakaraṇa,*	*sarga,*	*śloka*).
I.	18—19.	VIa.	115.	1, 40.
I.	20—22.	VIa.	117.	9, 10, 11.
I.	23—26.	V.	55.	2, 3, 7, 8.
I.	28—39.	V.	56.	17—19, 32, 30, 31, 33, 34, 43, 49, 55, 56.
I.	40—46.	V.	58.	32, 33, 39, 41, 44, 47.
I.	47.	V.	59.	32.
I.	48—50.	V.	62.	9—11.
I.	51, 52.	V.	64.	49—51.

The Annapūrṇā Upaniṣad (*Adhyāya, śloka*).		*Yogavāsiṣṭha* (*Prakaraṇa, sarga, śloka*).		
I.	53.	V.	65.	1.
I.	54, 55.	V.	64.	55, 54.
I.	56, 57.	V.	67.	33, 42.
II.	1—7.	V.	68.	1, 2, 4, 5, 6, 8, 9.
II.	8—11.	V.	69.	2, 7—11.
II.	12—16.	V.	70.	12, 26, 31—33.
II.	17.	V.	71.	56.
II.	18.	V.	72.	36.
II.	20—22.	V.	72.	40, 41, 33. 43, 44.
II.	23.	V.	73.	35, 36.
II.	24—26.	V.	74.	9, 10, 33, 35.
II.	27.	V.	75.	22.
II.	28—31.	V.	77.	7, 13, 14, 16.
II.	32, 33.	V.	78.	46, 49.
II.	34—44.	V.	79.	2, 8—13, 15—17, 20.
III.	4—9.	V.	82.	9, 11, 12, 15, 16, 21, 23.
III.	9, 10.	V.	83.	43, 44.
III.	10, 11.	V.	84.	3.
III.	11, 12.	V.	86.	3, 5, 6.
III.	13—24.	V.	87.	3, 7, 11—16, 18, 19, 21—24.
IV.	1—8.	V.	89.	9, 12—14, 23, 27, 31, 32, 33.
IV.	9	*Laghu Yogavāsiṣṭha*, IV.	27.	66.
IV.	11.	V.	89.	63.
IV.	12—24.	V.	90.	12, 14, 4, 5, 16, 18, 20, 23—28, 30, 31.
IV.	31.	III.	7.	10.

The Annapūrṇā Upaniṣad.		*Yogavāsiṣṭha*		
(*Adhyāya,*	*śloka*).	(*Prakaraṇa,*	*sarga,*	*śloka*).
IV.	39—72.	V.	91.	8, 10, 14, 15, 20, 21, 26, 27, 29, 36, 37, 39, 42, 43, 46, 47, 66, 74—77, 81—87, 102, 105, 108, 110, 111—113, 112.
IV.	73—91.	V.	92.	2—6, 9, 11—17, 22, 25, 26, 27, 29, 30, 32, 34, 49, 50.
V.	1—7.	V.	93.	15, 55, 56, 82, 84, 85, 91.
V.	1—7.	V.	93.	15, 55, 56,82,84,85,91.
V.	8—13.	VI a.	2.	24—26, 31, 46, 56.
V.	14.	VI a.	4.	4.
V.	15—19.	VI a.	10.	14, 20—22, 44.
V.	20, 22, 23.	VI a.	11.	77, 99.
V.	24.	VI a.	12.	2.
V.	25—32.	VI a.	25.	3—5, 7, 34, 63, 67, 68.
V.	33, 34.	VI a.	28.	47, 68.
V.	35, 36.	VI a.	29.	67, 134.
V.	37—46.	VI a.	44.	44, 2, 10, 14, 16—18, 24—26, 30.
V.	47, 48.	VI a.	53.	19, 22.
V.	49—53.	VI a.	69.	18—20, 40, 45, 47.
V.	55, 56.	VI a.	78.	32—34.
V.	57—60.	VI a.	26.	8, 12, 14, 16, 20.
V.	62.	VI a.	25.	26.
V.	63.	VI a.	93.	44.
V.	65, 66.	VI a.	111.	36, 40.
V.	68.	VI a.	113.	20.

The Annapūrṇā Upaniṣad.		*Yogavāsiṣṭha*		
(*Adhyāya,*	*śloka*).	(*Prakaraṇa,*	*sarga,*	*śloka*).
V.	69.	VI a.	118.	7.
V.	70.	VI a.	119.	8.
V.	71.	VI a.	120.	1.
V.	81—95.	VI a.	120.	1—10, 12—16, 22.
V.	96—101.	VI a.	122.	4—8, 11.
V.	102—106.	VI a.	123.	6—8, 10, 11.
V.	107—111.	VI a.	124.	23—27.
V.	112—118.	VI a.	125.	1, 2, 4—8.

THE *Muktikopaniṣad* AND *Yogavāsiṣṭha.*

The Muktikopaniṣad consists of two chapters only, the first of which is merely introductory. Herein we find a list of the names of 108 *Upaniṣads*. The second *adhyāya* is the main portion of the *Upaniṣad*. Its main theme is "Desire and its control for attaining liberation". It consists of 76 *ślokas* which are picked up from *Yogavāsiṣṭha*. They are very unsystematically arranged and it is very difficult to find out their place in *Yogavāsiṣṭha*. We have, however, been able to identify most of them, as would appear from the following table. The author of the *Upaniṣad* acknowledges his indebtedness and says that the *ślokas* are quotations: "*atra ślokā bhavanti*", but does not mention the source from which he selects them.

The Muktikopaniṣad,	*Yogavāsiṣṭha.*		
Ch. II.	*Prakaraṇa*	*sarga*	*śloka.*
1.	II.	5.	4.
3—9.	II.	9.	25—27, 30—33, 35, 38.
10—14.	V.	92.	17, 16, 18, 22, 23,
16, 17	V.	34.	32, 28.

The Muktikopaniṣad,	*Yogavāsiṣṭha.*		
Ch. II.	*Prakaraṇa*	*sarga*	*śloka.*
18—21.	V.	57.	19, 26—28.
25—27.	V.	91.	35, 53, 64, 48.
29.	V.	91.	37.
30, 31.	II.	9.	41, 42.
32—35.	V.	90.	4, 11, 16, 18, 20, 23.
36—38.	V.	9.	55, 56.
39.	IV.	35.	18.
40.	IV.	24.	8—10.
42.	IV.	23.	58.
43, 44.	V.	92.	33—35
45, 47.	V.	92.	36—39
48.	V.	91.	14.
51—52.	VI a.	25.	8, 16, 17.
57—60.	V.	91.	29—32.
61, 62.	I.	3.	11, 12.
68—71.	IV.	57.	19, 20—22.
76.	III.	9.	14.

THE *Vārāhopaniṣad* AND *Yogavāsiṣṭha.*

Of the five *adhyāyas* of the *Vārāhopaniṣad*, the fourth, which describes the seven stages of Self-realisation and the character of the liberated one, is a collection of *ślokas* from *Yogavāsiṣṭha*, as will appear from the following table:

The Vārāhopaniṣad, Chap. IV.	*Yogavāsiṣṭha.*		
1—10.	III.	118.	5, 6, 8—15
11—18.	VIa.	126.	52, 60—69.
21—27.	III.	9.	4, 6—9, 11,13.

THE *Akṣi Upaniṣad* AND *Yogavāsiṣṭha*.

The *Akṣi Upaniṣad* is a very small *Upaniṣad* dealing with the seven stages of Self-realisation. It consists of about 50 *ślokas* of which 40 are found in a chapter of *Yogavāsiṣṭha* which contains many more *ślokas* of the same type.

The Akṣi Upaniṣad	*Yogavāsiṣṭha*
2—40.	VIa. 126. 98,99,8—30,32,33,36, 38,41,42,58—68,70,71.

THE *Sannyāsa Upaniṣad* AND *Yogavāsiṣṭha*.

The *Sannyāsopaniṣad* deals with *sannyāsa* (renunciation). It consists of 104 *ślokas*, about half of which are selected from the *Upaśama Prakaraṇa* of *Yogavāsiṣṭha*, as will appear from the following table.

The Sannyāsopaniṣad.	*Yogavāsiṣṭha*.
13—57.	V. 34. 9—20,68,69,90,100,101,104, 112—114.
	V. 35. 4,11,38,39,77,78,81.
	V. 39. 47,48,49.
	V. 40. 19.
	V. 42. 14,15.
	V. 50. 21,22,29,34,35,39,42.
	V. 51. 31,33,35.
	V. 53. 67,75,78,79.

THE *Śāṇḍilyopaniṣad* AND *Yogavāsiṣṭha*.

The *Śāṇḍilyopaniṣad* makes use of 18 *ślokas* from *Yogavasiṣṭha* as will appear from the following table. These *ślokas* deal with the control of mind through the control of the *prāṇa* (breath).

The Śāṇḍilyopaniṣad	*Yogavāsiṣṭha*.
1. 7. 24—36.	V. 75. 8,15,16,18—21,25,27—31,39.

THE *Yājñavalkya Upaniṣad* AND *Yogavāsiṣṭha.*

Out of the 24 *ślokas* (in all) of the *Yājñavalkya Upaniṣad* 10 are from *Yogavāsiṣṭha* as will appear from the following table.

The Yājñavalkya Upaniṣad	*Yogavāsiṣṭha.*
5—14.	I. 21. 1,2,5,6,11,12,18,20,23,35.

THE *Maitreyī Upaniṣad* AND *Yogavāsiṣṭha.*

There seem to be many *ślokas* of the *Maitreyī Upaniṣad* identical with those of *Yogavāsiṣṭha.* We could, however, identify only the following. A more thorough search may bring more of them to light.

The Maitreyī Upaniṣad.	*Yogavāsiṣṭha.*
I. 10.	III. 9. 47.
II. 27.	VIa. 126. 38,39.
II. 30.	III. 117. 9.

THE *Yogakuṇḍalī Upaniṣad* AND *Yogavāsiṣṭha.*

There seem to be only two *ślokas* of the *Yogakundalī Upaniṣad* identical with those of *Yogavāsiṣṭha.*

Yogakuṇḍalī Upaniṣad	*Yogavāsiṣṭha.*
III. 24.	III. 9. 47.
III. 34.	III. 9. 14.

THE *Paiṅgala Upaniṣad* AND *Yogavāsiṣṭha.*

So far we have been able to identify only one *śloka* of the *Paiṅgala Upaniṣad* with that in *Yogavāsiṣṭha.*

III. 11.	III. 9. 14.

It may also be noted here that there are several other *Minor Upaniṣads,* in which, although we have not been able to discover identical *ślokas* with those of *Yogavāsiṣṭha* as in the above group of the *Minor Upaniṣads*, the doctrines and language (terms etc.) are very much similiar to, nay almost the same as, those of *Yogavāsiṣṭha*. The following portions of the following *Upaniṣads* are worth comparison :—

1. *The Maitrāyaṇī Upaniṣad*, IV. 1—11.
2. *The Amritabindu Upaniṣad*, 1—5.
3. *The Yogaśikhopaniṣad*, I. 34-37, 59, 60 ; IV (whole) ; VI. 58, 59—64.
4. *The Tripurātāpinī Upaniṣad*, V. 1—19.
5. *The Saubhāgyalakṣmī Upaniṣad*, II. 12—16.
6. *The Jābāladarśanopaniṣad*, X (the section of *Samādhi*).
7. *The Tejobindu Upaniṣad*, the whole.

The *Maitrāyanī Upaniṣad* quotes many verses saying "*atra ślokāh bhavanti*" in which some *ślokas* of the *Maitreyī Upaniṣad* occur, but there occur some more *slokas* which are not found in the *Maitreyī Upaniṣad*. These are found in the *Tripuratāpinī Up*. *The Tripuratāpinī Up.* quotes 19 *ślokas*, the only portion in verse, but does not mention the source. The fact that the *Maitreyī Up.* does not contain all the *ślokas* quoted in the *Maitrāyanī Up.* shows that it has taken them from some other source. A quotation in *Jīvanmuktiviveka* (*Prakaraṇa* II) also consists of these *ślokas*, and they are introduced with "*srūyate*". All the *ślokas* quoted in the *Tripuratāpinī Up.* are found as a part of the *Amritabindu Up.* The *Amritabindu Up.*, therefore, seems to be the most original and the oldest of the above mentioned *Upaniṣads*. The *Yogaśikhopaniṣad* shares many ideas of *Yogavāsiṣṭha*, e. g. '*Aham*' is the root of suffering, '*manas*' is controlled by controlling the '*prâṇa*', the '*jagat*' is absolutely '*asat*', etc. ; it presupposes the later Vedantic ideas and clearly seems to have been composed much later than *Yogavāsiṣṭha.* *The Yogakuṇḍalī Upaniṣad* like *Yogavāsiṣṭha* regards '*vāsanā*' and '*prāṇa*' as bodies of '*manas*'. The last portion of this *Upaniṣad* seems to presuppose and uses the terminology of *Yogavāsiṣṭha.* The *Tejobindu Upaniṣad* seems to be much later than *Yogavāsiṣṭha,* because in it we find quite a large number of ideas and terms of the Vedānta of Śaṇkara. Curiously enough, although probably in another sense, it speaks of itself as "*Śāṇkarīyaṃ mahā sāstram*". (IV. 108).

N. B. In comparing *Yogavāsiṣṭha* and the *Minor Upaniṣads* (*One Hundred and Eight Upaniṣads*) we have used the Nirnayasāgara edition of both.

V. AN INDEX TO THE PROPER NAMES

Occurring in

VĀLMÎKI'S RĀMAYAṆA

BY MANMATHA NATH RAY.

(Continued from the last volume).

BABHRU—A Gandharva chief who dwelt in the Sandal forests of the Ṛṣabha hills. सूर्यसमप्रभः रविसोमाग्निवपुः (IV. 41, 42-43).

BALA—Name of a Daitya killed by Indra with his dart (III. 30, 28).

BALI—Son of Virocana; ruled over all the three worlds after vanquishing the gods including Indra and the Maruts (I. 29, 4-5). The mighty Lord of the Asuras having commenced a sacrifice Agni and other gods approached Viṣṇu and represented to him that he was giving away in charity to the beggars whatever they demanded. Hence they requested him to outwit the Asura chief by assuming the form of a dwarf (I. 29. 6-9). So Viṣṇu taking his birth as a son of Kaśyapa and Aditi approached Bali and begged for lands measuring three steps. Thus having occupied the three worlds, He reinstated Indra and bound down Bali (I. 29. 19-21). The fact that he was bound down by Viṣṇu referred to (III. 61. 24). परमोदारः, शूरः, सत्यपराक्रमः, वीरः, बहुगुणोपेतः, पाशहस्त इवान्तकः, बालार्क इव तेजस्वी, समरेषु अनिवर्तकः, अमर्षी, दुर्जयः, जेता, बलवान्, गुणसागरः, प्रियंवदः, संविभागी, गुरुविप्रप्रियः, सदा कालाकाङ्क्षी, महासत्त्वः, सत्यवाक्, सौम्यदर्शनः, दत्तः, सर्वगुणोपेतः, स्वाध्यायतत्परः (VII. 23 (a), 20-25). Received Rāvaṇa with a radiant smile and placing him on the lap, enquired what brought him there (VII. 23 (a) 26-29). In reply to Rāvaṇa's offer (VII. 23 (a), 30-31) identified his door-keeper with the Almighty Viṣṇu who had rid the earth of many a Dānava before; then asked Rāvaṇa to fetch a shining discus (VII. 23 (a), 31-55). Finding Rāvaṇa abashed (VII. 23 (a), 55-60) said that the discus which he had failed to pick up, served as an ear-ring of his grandfather, Hiraṇya-Kasipu and that he too, along with others had been done to death by Viṣṇu—his door-keeper (VII. 23 (a), 60-72). In reply to Rāvaṇa's query (VII. 23 (a), 72-76) said that it was the All- powerful Viṣṇu (VII. 23 (a), 77-85).

BARBARAS, The—At the desire of Vasiṣṭha, created by the divine cow, Śabalā from the nipples of her udder. शस्त्रपाणयः (I 55, 2).

BĀṆA—Son of Vikukṣi and father of Anaraṇya. महातेजाः प्रतापवान् (I. 70. 23).

BĀHLĪ—A country ruled over by Rājā Ila (VII. 87, 3.).

BĀHLĪKAS, The—Famous for horses. (I. 6, 22). Vasiṣṭha's messengers passed through this land on their way to Kekaya. The home of Brāhmaṇas learned in the vedas (II. 68, 18). Sugrīva sent Suṣeṇa and others there in search of Sītā (IV. 42, 6).

BINDU, The—a lake into which Śiva released the Gangā which was kept confined in the folds of his matted hair. The source of seven streams (I. 43, 11).

BAHU-DAṄṢṬRA—A Rākṣasa chief whose palace was visited by Hanūmān (V. 6, 20)

BAHUPUTRA—a वीर्यवान् Prajāpati who came after Saṅśraya (III. 14, 7).

BUDHA—The son of Soma, Ilā saw him practising austerities in a tank. Beautiful like the rising moon (VII. 88, 9—10). At sight of Ilā was mightily overcome with love, so leaving the lake, he went to the hermitage, there enquiring from her companions, learnt who she was, then directed her companions to dwell there as Kiṁ-Puruṣīs, subsisting on fruits, roots etc. (VII 88, 12-24). **धर्मात्मा** (VII. 88, 16.). **द्विजः** (VII. 88, 20). **मुनिपुंगवः** (VII. 88, 21). Her companions having disappeared communicated his love to her. (VII. 89, 3—4). Spent a month in her company (VII. 89, 7—8). In reply to the Rājā's query (VII. 89, 9—11) said that overtaken by a storm he had taken refuge with him while his retinue had been destroyed (VII. 89, 12—14). In sweet words persuaded Ilā to remain there for a year (VII. 89, 19—20). **अक्लिष्टकर्मा, ब्रह्मवादिन्** (VII. 89, 21). **परमबुद्धिमान् महायशाः** (VII. 90, 4). **वाक्यज्ञः तत्वदर्शनः** (VII. 90, 6). On the birth of Purū-ravas (VII. 89, 22—25) consulted his learned friends with regard to Ilā (VII. 90, 4—7).

BṚHADRATHA—Son of Devarāta and father of Mahāvīra (I.71, 6-7)

BṚHASPATI—In accordance with Brahmā's request produced the Vānara Lord Tāra (I. 17, 11). His protection invoked by Kausalyā on the eve of Rāma's exile (II. 25, 11). Saluted by Sītā on the appearance of Hanūmān as Rāma's messenger (V. 32, 14). Cured the Devas wounded in the struggle with Asuras (VI. 50, 28).

BRHMA-DATTA—Son of the great Ṛṣi Cūlin and the Gandharvî Somadā (I. 33, 18). Resided in Kāṁpilya (I. 33, 19). Married the hundred daughters of Kuśanābha (I. 33, 22). Sent back by Kuśanābha accompanied by his wives and priests (I. 33, 25).

BRAHA-MĀLA—Name of a country. Sugrîva asked Vinata to go there in quest of Sītā (IV. 40, 22).

BRAHMA-RĀKṢASAS, The—create disturbances on the occasion of celebrating sacrifices. विद्वांसः (I. 8, 17).

BRAHMA-ŚATRU—A Rākṣasa chief whose house was burnt down by Hanūmān (V. 54. 15).

BRAHMA-HATYÁ—On the death of Vṛttra at the hands of Indra (VII. 85, 14) overtook him (VII. 85, 16). On the purification of Indra by means of a Horse-sacrifice (VII. 86, 9) asked the Devas to suggest places where she could reside (VII. 86, 10). In response to the desire of the Devas (VII. 86, 11) signified her intention to reside in flooded rivers during the four months of the rainy season on earth for all times to come, in women for three days in the month, and in those who murder the Brāhmaṇas on false pretence (VII. 86, 12-16).

BRAHMĀ—Through whose favour Hanūmān set himself free when captured by the Rākṣasas (I. 1, 76). Appeared before Vālmīki लोककर्त्ता, स्वयंप्रभुः, चतुर्मुखः, महातेजाः (I. 2, 23.) भगवान् (I. 2, 26). Asked him to compile the Rāmāyaṇa (I. 2, 30-38). Used to pay munificently the officiating priests on the occasion of sacrifices (I. 14, 44). Granted an interview to the Devas, Gandharvas etc. assembled in the Putreṣṭhi Sacrifice of Daśaratha (I. 15, 4-5). On hearing the reports about the growing power of Rāvaṇa (I. 15, 6-11) assured them that he would meet his death at the hands of a man (I. 15, 12-14). लोकपूर्वजः (I. 16, 4). पितामहः (I. 16, 6). Being pleased with the austerities of Rāvaṇa, granted him a boon that he was to meet his death at the hands of a man (I. 16, 5). Viṣṇu having consented to take his birth as a son of Daśaratha asked the Devas to produce Vānara children on the Gandharvîs, Apsarases, Yakṣiṇīs, Vidyādharīs etc. (I. 17, 1-6).

Created the bear Jāmbavān from his yawn (I. 17, 7). Created the Mānasa Lake on the Kailāsa hills at will (I. 24, 8-9). Approached Mahādeva with other gods, when He was enjoying the company of Umā (I. 36, 7). Approached by the gods in quest of a Commander-in-chief (I. 37, 1-2). In reply to the representation made by the gods (I. 27, 2-4) said that the curse pronounced by Umā would not go amiss and assured them that Agni in co-operation with the Ākāśa-Gaṅgā (Milky Way) would bring about the birth of the Commander, and that this would lead to a quarrel with Umā (I. 37, 5-8). The Devas, Asuras, Nāgas and Gandharvas lodged with him a complaint against Sagara's sons who were digging the earth in quest of the missing sacrificial horse (I. 39, 23-26). In reply said that the Lord Mādhava whose queen is this entire earth, upholds it day and night as Kapila and that the princes would be consumed by the fire of his wrath (I. 40, 2-4). Being pleased with the severe austerities practised by Bhagīratha appeared before him accompanied by other gods and offered boons. **प्रजानाम् प्रभुः, ईश्वरः** (I. 42, 14-16). **सर्वलोकपितामहः** (I. 42, 21). Granted him boons that Sagara's sons would attain heaven by having their ashes washed by the Gaṅgâ and that the line of the Ikṣvākus would continue (I. 42, 22). Introduced Gaṅgā to Bhagīratha, but at the same time advised him to employ Hara to break her force as none else in the world were capable of doing that (I. 42, 23-25). Appeared before Bhagîratha in the Nether world (I. 44, 2). Praised him profusely for having accomplished what was left unfinished by his illustrious predecessors; promised undying fame in this world and heaven after death and advised him to offer water in honour of his grand-fathers (I. 44, 3-15). **देवेशः, सर्वलोकपितामहः महायशाः** (I. 44, 16). Recognised Viśvāmitra as a **राजर्षिः** (I. 57, 4-7). Recognised him as a Ṛṣi (I. 63, 1-3). **सुमहातेजाः** (I. 63, 2). **देवेशः** (I. 63, 3). On the recommendation of the gods designated Viṣvāmitra a महर्षिः (I. 63, 16-19). In reply to Viśvāmitra's enquiry told him that he had not till then obtained mastery over the senses (I. 63, 21-22). Recognised Viśvāmitra as a ब्रह्मर्षिः and granted him long life (I. 65, 18-21). अव्यक्तप्रभवः, शाश्वतः, नित्यः, अव्ययः (I. 70, 19). His son was Marîci (I. 70, 20). To satisfy the curiosity of gods sowed the seed of enmity between Śiva and Viṣṇu (I. 75, 14-16). सत्यवतां वरः (I. 75, 16). Came to witness the duel between Rāma and Paraśu-Rāma (I. 76, 9).

His protection invoked by Kausalyā on the eve of Rāma's exile. धाता विधाता (II. 25, 8). भूतकर्त्ता (II. 25, 25). प्रजापतिः (II. 34, 24). Gave numerous divine weapons to Rāma when he killed the son of Timidhvaja (II 44, 11). The women attending on him invited by Bharadvāja to help him in entertaining the army of Bharata (II. 91, 18). Sent 20,000 girls who were profusely provided with ornaments (II. 91, 43).

Pleased with the asceticism of Virādha, granted him a boon making him proof against all weapons (III. 3, 6). Received warmly the sage Śarabhaṅga when he proceeded to the Brahma-Loka after perishing in the flames (III. 5, 42). His temple at Agastya's hermitage visited by Rāma (III. 12, 17). Rāvaṇa at the conclusion of his penances presented him with his heads. स्वयंभूः (III. 32, 18). When Rāvaṇa pulled Sîtā by the hair exclaimed "My will is done"! (III. 52, 10-11). [Eager to save the life of the abducted Sîtā, asked Indra to feed her with the divine food (III. 56A, 1-7)]. Being pleased with the penance of Kabandha, blessed him with a long life (III. 71, 8-9). In olden times created the Ṛṣyamūka hills (III. 73, 32).

सर्वलोकनमस्कृतः (IV. 34, 11). Cursed the Asuras of the Ikṣu ocean to live in continuous starvation (IV. 40, 37).

देवेशः Dwelt on the Somagiri hills in the north, surrounded by the Brahmarṣis (IV. 43, 55). Pleased with Maya for his asceticism granted him mastery in the Śilpa-Śāstras (IV. 51, 13). On the death of Maya, gave his houses and gardens to Hemā (IV. 51, 15). Granted Hanūmān a boon by which he became a proof against weapons (IV. 66, 27).

Saluted by Hanūmān before he leapt across the sea (V. 1, 8). Granted a boon to Surasā that none would escape her jaws (V. 1, 144). Created Hanūmān for destroying Siṁhikā (V. 1, 187). Foretold the presiding deity of Laṅkā that as soon as she was vanquished by a Vānara, she was to know that evil days had come for the Rākṣasas (V. 3, 46-47). His words never go unfulfilled (V. 3, 48). Viśva-Karmaṇ built the Puṣpaka car for him and he transferred it to Kuvera as a mark of favor (V. 9, 11-12). Saluted by Sîtā on the appearance of Hanūmān as Rāma's messenger (V. 32, 14). Granted the boon of immortality to Dvivida and Mainda to please the Aśvins (V. 60, 2-3).

Cursed Rāvaṇa for dishonoring Puñjikasthalā (VI. 13, 13-14). वेधाः (VI. 13, 13). Warned him against the danger that Rāvaṇa had to meet with from a man (VI. 60, 6-7). On hearing the representation of the Devas headed by Indra, decreed that Kumbhakarṇa should sleep on for the well-being of the universe; then at the intercession of Rāvaṇa conceded that he was to wake up for a day once in six months (VI. 61, 18-28). Pleased with his austerities presented Indra-Jit with the Brahma-Śiras weapon and swift-going horses (VI. 85, 12). Foretold that Indra-Jit would meet his death at the hands of the enemy who attacked him at the Nikuṁbhilā before he could finish his sacrifices there (VI. 85, 14-15). Being pleased with the prayers offered by the Devas said that from that very day the Rākṣasas and the Dānavas would not stalk about the three worlds fearlessly (VI. 94, 31-33). सर्वस्य लोकस्य कर्त्ता, ब्रह्मविदां वरः (VI. 117, 3). Appeared before Rāma and admonished him for ill-treating Sîtā (VI. 117, 3-9). In reply to Rāma's enquiry (VI. 117, 10-11) identified him with Viṣṇu, and Sîtā with Lakṣmî and reminded him that he had assumed human form to destroy Rāvaṇa (VI. 117, 12-32).

Pleased with the austerities of Kuvera offered to grant him boons (VII. 3, 13-14). Granted his prayers and made him the fourth guardian of the world and presented him with the Puṣpaka car (VII. 3, 16-21). सलिलसंभवः. पद्मसम्भवः, प्रजापतिः Created animate beings for the protection of his creation (VII. 4, 9). In reply to the enquiries of his freshly created beings (VII. 4, 10) asked them to protect the human beings carefully (VII. 4, 11). Then he called them Rākṣasas because they had promised to protect (रक्षामः) and Yakṣas for they were inclined to perform sacrifices (यक्षामः) (VII. 4. 12-13). विभुः, चतुर्वक्त्रः, ब्राह्मणवत्सलः Pleased with the austerities of Mālyavān brothers granted them boons of victory and immortality (VII. 5, 12-15). Prevented Rāvaṇa from offering his tenth head as the final sacrifice, and offered to grant him boons (VII. 10, 12-14). Refused to confer the boon of immortality on Rāvaṇa (VII. 10, 17). Granted the favors asked for by Rāvaṇa, further substituted his lost heads and also granted a boon by which he could fulfil his desires (VII. 10, 18-25). Offered to grant boons to Vibhîṣaṇa (VII. 10, 27-28). Conferring the boons of immortality on Vibhiîṣana proceeded to Kumbhakarṇa (VII. 10, 33-35). On the representation of the Devas (VII. 10, 36-40) remembered Sarasvatî and when she appeared asked her to influence the speech of Kumbhakarṇa (VII. 10, 41-43), and then offered to grant him boons (VII. 10, 43-44). Granting his prayer disappeared (VII. 10. 45). Came to witness the struggle between Yama and Rāvaṇa (VII. 22, 17). When Yama was ready to strike Rāvaṇa with the Kāla-Daṇḍa (VII. 22, 31-36) stopped him for the good of the creation (VII. 22, 37-45). Mediated when the Nivātas and the Kavacas were fighting without intermission for a year and established peace between them (VII. 23, 10-13). त्रैलोक्यगतिः, अव्ययः, वृद्धः (VII. 23, 10-11). Prevented Rāvaṇa from attacking Candra and then communicated to him a Mantra that gave victory over death (VII. 23 (d), 22-50). Approaching Rāvaṇa accompanied by the Devas asked him to name his terms for releasing Indra (VII. 30, 1-7). Refused to grant immortality to Indrajit (VII. 30, 9-10). On finding Indra crest-fallen (VII. 30, 17) said that his rape on Ahalyā had resulted in this humiliation and then asked him to return to heaven after performing the Vaiṣṇava sacrifice (VII. 30, 18-49). In reply to the representation made by the Devas (VII. 35, 53-57) explained the cause of the stoppage of Vāyu and then proceeded to propitiate him (VII. 35, 57-65). Affectionately raised Vāyu and touched the wounded child by the hand (VII. 36, 3). वेदविद्, लम्बाभरणशोभी (VII. 36, 3). To please Vāyu asked the assembled Devas to grant boons to the child. त्रियुग्मः, त्रिककुत्, त्रिधामा, त्रिदशार्चितः (VII. 36, 7-9). Granted him a long life (VII. 36, 20). Retired after paying compliments to Vāyu (VII. 36, 21-25). जगद्गुरुः (VII. 36, 21). His mansion stood on the middlemost peak of the Meru (VII. 37 (a), 7-8). A Vānara was born when he rubbed on his limbs the drop of tear that had trickled from his eyes while practising Yoga (VII. 37 (a), 8-10). पद्मयोनिः, चतुर्मुखः, भगवान्, लोककर्त्ता (VII. 37 (a), 8-10). Asked him to live in the hills nearby subsisting on roots and fruits (VII. 37 (a), 11-13). Greeted Ṛkṣa-rāṭ along with his sons and sent them to Kiṣkindhā to rule over the Vānaras (VII. 37 (a), 45-52).

In reply to Vasiṣṭha's appeal (VII. 56, 5-9) advised him to enter the energy of Mitrāvaruṇa for getting back his physical body (VII. 56, 9-10). **देवदेवः** (VII. 56, 6). **स्वयंभूः अमितप्रभः** (VII. 56, 9). To the assembled Devas etc. (VII. 69, 20-22) narrated the history of the divine weapon and set at rest their fear (VII. 69, 23-29). **देवदेवेशः वरदः प्रपितामहः** (VII. 69, 22). In reply to Śveta's query (VII. 78, 12-13) said that as he had fattened his own body at the expense of others, he was destined to feed on his own corpse, till he met Agastya (VII. 78, 14-19). Came to witness the oath-taking ceremony of Sītā in Rāma's court (VII. 97, 7). On the disappearance of Sîtā (VII. 97, 17-26) soothed the feelings of Rāma and advised him to listen to the latter portion of the Rāmāyaṇa for obtaining a knowledge of his future life (VII. 98, 11-23). Came to the Sarayū to receive Rāma with thousands of divine cars (VII. 110, 3-4). Welcomed Rāma and his brothers and invited them to merge themselves in the great energy of Viṣṇu (VII. 110, 8-11). In compliance with Viṣṇu's request (VII. 110, 16-17) admitted his followers to the Santānaka heaven (VII. 110, 18-19). Admitting all to heaven retired (VII. 110, 28).

BRĀHMAṆA, THE OLD—Never told an untruth, nor was ever jealous, never committed a sinful act with respect to any living being. On the death of his only son, carried his corpse to the palace gate and began to weep aloud holding the king responsible for his untimely death (VII. 73, 2-19).

BHAGA—His protection invoked by Kausalyā during Rāma's sojourn (II. 25, 8). His temple at Agastya's hermitage was visited by Rāma (III. 12, 18).

BHAGÎRATHA—**सुधार्मिकः** Son of Dilîpa (I. 42, 7; 70, 38). Appointed king by his father (I. 42, 10). **राजर्षिः**

धार्मिकः (I. 42, 11). Practised austerities for a long time at Gokarṇa with a view to beget a son and to bring down the Gaṅgā (I. 42, 11-13). सुव्रतः (I. 42, 16). In reply to Brahmā's offer (I. 42. 14-16) prayed that the sons of Sagara might attain heaven by having their ashes washed by the Gaṅgā and that the line of the Ikṣvākus might continue. महाबाहुः (I. 42, 18-20). Boons conferred इक्ष्वाकुकुलवर्धनः (I. 42, 21-22), but asked to employ Mahādeva to break her force as the Earth was not capable of doing so (I. 42, 23-24). Introduced to Gaṅgā (I. 42, 25). On the withdrawal of of Brahmā practised austerities for a year standing on the toe (I. 43, 1). Śiva being pleased consented to receive the Gańgā on his head (I. 43, 3). Finding that the Gaṅgā was lost in the labyrinth of the matted hair on the head of Śiva, began to practise austerities again, till pleased with him Śiva released her (I. 43,8-11). One of the seven streams into which Gaṅgā divided herself, followed the wake of the divine car in which Bhagîratha was seated (I. 43, 14). Gańgā followed his lead (I. 43, 15 ; 30-31) followed hard by Ṛṣis, Daityas, Dānavas etc. (I. 43, 31-33). After being released by Jahnu (I. 43, 34-38) she followed him till he reached the sea (1. 43, 39). To fulfil his mission took her carefully to the nether world. राजर्षिः (I. 43, 40). Saw the remains of his grandfather (I. 43, 41). Followed by the Gaṅgā went to the spot where they had been reduced to ashes (I. 44, 1). As soon as the ashes had been washed by the Gaṅgā, Brahmā appeared there (I. 44, 2). Praised the Rājā highly for having accomplished what had been left unfinished by his illustrious predecessors and advised him to perform the ceremony of offering water in honor of his great grand-fathers (I. 44, 3-15). नरशार्दूलः (I. 44, 3). मनुजाधिपः (I. 44, 7). अनघः (I. 44, 11). पुरुषर्षभः (I. 44, 12). अरिन्दमः (I. 44, 13). नरोत्तमः (I. 44, 14). राजर्षिः, महायशाः (I. 44, 17). On the departure of Brahmā (1. 44, 16) performed the water offering ceremony in order of descent (I. 44, 17). Went back to his kingdom and took up the reins of the government (I. 44, 18). His son was Kakutstha (I. 70, 39).

BHADRA (i)—One of the regional elephants who supported the earth on the head on the north. Honored by the sons of Sagara ; हिमपाण्डुरः, भद्रं वपुः (I. 40, 22-23).

BHADRA (ii)—A courtier of Rāma who with light talks sought to divert his master (VII. 43,2). In reply to Rāma's query (VII. 43, 4-6) said that citizens spoke mostly on the destruction of Rāvaṇa (VII. 43, 7-8). Hard pressed by Rāma (VII. 43, 9-11) said that they did not approve of his reclamation of Sîtā (VII. 43, 12-20).

BHADRA-MADĀ—A daughter of Krodha-Vaśā and Kaśyapa (III. 14, 21). Mother of Irāvatî (III. 14, 24).

BHAYA—महाभया, Sister to Yama, married to Hetî and gave birth to Vidyut-Keśa (VII. 4, 16-17).

BHĀRUṆḌA—A forest through which Bharata passed on his way back from Kekaya (II. 71, 5).

BHARATA (i)—यशस्वी ; Son of Dhruvasandhi and father of Asita (I. 70, 27).

BHARATAS, The (ii)—A country in the north to which Sugrîva sent Śata-bala and others in search of Sîtā (IV. 43, 11).

BHARATA (iii)—Kaikeyî insisted on his nomination as King (I. 1, 22). On the death of Daśaratha made King by the Brāhmaṇas headed by Vasiṣṭha, but as he did not wish to usurp the rightful position of Rāma, approached him and persuaded him to accept the crown (I. 1, 33—36). महाबलः, वीरः, रामपादप्रसादकः (I. 1, 34). आर्यभावपुरस्कृतः (I. 1, 35). Rāma having refused, returned with sandals and set himself up at Nandigrāma (I. 1, 36—39). Hanūmān brought a message for him from Rāma (I. 1, 87). His visit to Rāma in exile foreseen by Vālmîki (I. 3, 16). His installation of Rāma's sandals and residence at Nandigrāma foreseen (I. 3, 17). Born of Kaikeyî. **सत्यपराक्रमः, साक्षाद्विष्णोः चतुर्भागः, सर्वैः गुणैः समुदितः** (I. 18, 13). **प्रसन्नधीः, मोनलग्ने पुष्ये जातः** (I. 18, 15). Naming ceremony (I. 18, 21). Dearer than life to Śatrughna (I 18, 32—33). At the suggestion of Viśvāmitra (I. 72, 1—8) Janaka consented to marry Māṇḍavî—a daughter of Kuśadhvaja—to him (I. 72, 9—12). **रूपयौवनशाली, लोकपालसमः, देवतुल्यपराक्रमः** (I. 72, 7). His maternal uncle came to see him (I. 73, 1-6). Married to Māṇḍavî (I. 73, 31-32). Returned to Ayodhyā and was received publicly (I. 77, 6-9). Enjoyed with his wife and attended on his father (I. 77, 14-15). Permitted by Daśaratha to proceed to Kekaya with his uncle Yudhājit (I. 77, 15-17). Taking leave of his father, mothers and Rāma started with Śatrughna. **शूरः, नरश्रेष्ठः** (I. 77, 18-19).

Though treated as a son by the uncles who took care to supply all his wants, pined for the old Daśaratha (II. 1, 2-3). Daśaratha also continually remembered him. **महेन्द्रोपमः** (II. 1, 4). **सतां वृत्ते स्थितः, ज्येष्ठानुवर्ती, धर्मात्मा, सानुक्रोशः, जितेन्द्रियः** (II. 4, 26). Daśaratha's desire to celebrate the coronation of Rāma in his absence (II. 4, 25-27). Being the second son, he was the next claimant to the throne (II. 8, 7). **महात्मा** (II. 12, 21). **रामादपि धर्मतः बलवत्तरः** (II. 12, 62). **धर्मात्मा, सर्वभूतप्रियंवदः** (II. 24, 22). **धर्मरतः** (II. 24, 23). **पितृवंशचरित्रज्ञः** (II. 37, 31). **कल्याणचारित्रः, कैकेय्यानन्दवर्धनः, ज्ञानवृद्धः, वयोबालः, मृदुवीर्यगुणान्वितः, भयापहः, राजगुणैर्युक्तः** (II. 45, 7-9). **धर्मात्मा** (II. 46, 7). His saintly character referred to (II. 46, 8). Decried by the ladies of Ayodhyā (II. 48, 28). Rāma left a message for him with Sumantra (II. 52, 34-36). His lot envied by

Rāma (II. 53, 11-12). Rāma's parting message to him repeated by Sumantra in the presence of Daśaratha (II. 58, 21-24). **महाबाहुः इक्ष्वाकुकुलनन्दनः** (II. 58, 22). At the time of Daśaratha's death he was in Kekaya (II. 67, 7). Messengers sent to bring him back (II. 68, 3). On the night on which the messengers reached the town, dreamt evil dreams (II. 69, 1). Was greatly upset as a result (II. 69, 2). In reply to an enquiry made by a friend narrated his experiences (II. 69, 6-21). The messengers received by him (II. 70, 2). After honoring them with presents enquired of them about the welfare of Daśaratha, Rāma, Lakṣmaṇa, Kausalyā, Sumitrā and Kaikeyî (II. 70, 6-10). Proposed taking leave of the King (II. 70, 13). Did so (II. 70, 14-15). In a hurry did not appreciate the presents offered by his grand-father (II, 70, 24). His mind was not at rest because of the arrival of the messengers and the evil dream (II. 70, 25). Leaving his own apartments stood on the King's Way, bade farewell to his uncle and grand-father, took his seat on the chariot along with Śatrughna and started for Ayodhyā followed by a numerous retinue (II. 70, 26-30). His journey from Rājagṛha to Ayodhyā described (II. 71, 1-18). Was struck with the gloomy appearance of the city (II. 71, 19-31). Entered the city by the Vaijayanta gate where he was received by the gate-keepers (II. 71, 32-33). Disconsolate at the gloomy appearance of the town (II. 71, 35-43). Entered the palace (II. 71, 44). Became sad on seeing the deserted appearance of the palace (II. 71, 45-46). **वीर्यवान् द्युतिमान्** (II. 71, I). **श्रीमान्** (II. 71, 2). **भद्रः** (II. 71, 8). **नरव्याघ्रः** (II. 71, 15). Not finding his father in his apartments went to his mother's (II. 72, 1). Touched the feet of his mother. **धर्मात्मा** (II. 72, 3). **राजीवलोचनः** (II. 72. 7). In reply to Kaikeyî's enquiries (II. 72, 4-6) said that he had reached Ayodhyā after spending seven nights on the way, that her father and brother were doing well and that he impelled by the messengers, had left behind his retinue. Then he made enquiries regarding his father (II. 72, 8-13). **धर्माभिजनवान् शुचिः** (II. 72, 16). **महाबाहुः** (II. 72, 17). **देवसंकाशः** (II. 72, 22). Wept to hear of Daśaratha's death (II. 72, 16-22). **मातंगसंकाशः, चन्द्रार्कसदृशः** (II. 72, 23). Enquired of what disease he had died, the whereabouts of Rāma and of the dying words of the late king (II. 72, 26-35). Enquired again regarding the whereabouts of Rāma etc. (II. 72, 39-40). Enquired about the whereabouts of Rāma etc. (II. 72, 43-45.) Rebuked Kaikeyî for bringing about the death of Daśaratha and Rāma's exile. Then to take revenge expressed his desire to bring back Rāma from the forests and to instal him on the throne (II. 73, 2-27). Then he began to cry aloud for grief (II. 73, 28). Cursed and abused her vilely: tried to drive home the fact how Kausalya had been injured by her, then promised to set it right by installing Rāma on the throne and himself retiring to the forests (II. 74, 2-34). So saying he fainted out of anger (II. 74, 35-36). **परंतपः** (II. 74, 36). Coming to himself looked at his mother and then told his companions that he neither wanted the throne, nor would act according to the suggestions of Kaikeyî; that he never knew that Daśaratha intended to crown Rāma as he was away at that time, nor did he know anything about the exile of Rāma etc. (II. 75, 1-4). So saying accompained by Śatrughna, proceeded towards Kausalyā's apartments and finding her lying unconscious embraced her (II. 75, 8-9). In reply to Kausalyā's words of grief (II. 75, 10-16) swore by all conceivable means that he had no hand in the affair (II. 75, 17-59). **भ्रातृवत्सलः** (II. 75, 63). So saying he dropped down unconscious at the feet of Kausalyā and spent the whole night in grief (II. 75, 64-65). At the suggestion of Vasiṣṭha (II. 76, 1-2) commanded his men to make arrangements for the cremation ceremony of Daśaratha. **धर्मवित्** (II. 76, 3). On seeing the corpse lamented bitterly

(II. 76, 5-9). Ceased from weeping at Vasiṣṭha's request (II. 76. 12). Performed the *Tarpaṇa* ceremony (II. 76, 23). On the expiry of the period of mourning performed the Śrāddha ceremony on the twelfth day and bestowed various gifts on the Brāhmaṇas (II. 77, 1-3). On the morning of the thirteenth day wept aloud and lamented bitterly when he approached the spot of cremation to pick up the burnt bones (II. 77, 4-8). Raised by the courtiers from the ground (II. 77, 9-10). Consoled by Vasiṣṭha (II. 77, 20-23). Instructed by priests did other works with the help of the courtiers (II. 77, 25-26). His refuge sought for by Kaikeyī (II. 78, 20). Restrained Śatrughna from belaboring Mantharā any more (II. 78, 21-23). On the fourteenth day after the death of Daśaratha, when offered the throne by the royal officers, humbly declined in favour of his elder brother, Rāma and expressed his desire to go to the forest and bring back Rāma after crowning him there. For this purpose ordered that the workmen should be directed to lay out a road (II. 79, 6-13). Being roused from sleep in the small hours of the night following which Vasiṣṭha intended to crown him, was overtaken with extreme grief and saying that he was not the King, mourned the death of Daśaratha and the exile of Rāma (II. 81, 1-7). Cheered by the people when he proceeded towards the court (II. 81, 15). Shone brilliant when he appeared in the court (II. 81, 16). बुद्धिसम्पन्नः (II. 82, 1). कलहंसस्वरः युवा (II. 82, 10). In reply to Vasiṣṭha's suggestion that he should forthwith occupy the throne (II. 82, 4-8) said that he could not ascend the throne which was the just inheritance of the saintly Rāma, and expressed his intention to set right his mother's misdeeds by bringing back Rāma from the forests (II. 82, 9-16). He also said that if he failed to bring back Rāma, he would live in the forests and that he wanted to start at once (II. 82, 18-20). Saying this he asked Sumantra to mobilise the army (II. 82, 21-22). Asked Sumantra to make ready his car (II. 82, 27). सत्यधृतिः, प्रतापवान्, दृढ़सत्यविक्रमः (II. 82, 29). Commanded Sumantra to ask the generals to collect their men as he was anxious to bring back Rāma without the least possible delay (II. 82, 30). On the day following started for the forests in his car with a large following (II. 83, 1-5). Broke his journey on the banks of the Gaṅgā at Śṛṅgaverapura, being desirous of performing the *Tarpaṇa* ceremony in honor of his father (II. 83, 19-26). वाक्यकोविदः (II. 83, 22). At the suggestion of Sumantra, sent for Guha (II. 84, 14). महाप्राज्ञः (II. 85, 1). Thanked Guha for his offer of hospitality, then asked him to direct him to Bharadvāja's hermitage (II. 85, 2-4). आकाश इव निर्मलः (II. 85, 8). Assured Guha that he had never entertained feelings of hostility against Rāma whom he regarded as his father. On the contrary he was going to persuade him to come back (II. 85, 9-10). Highly praised Guha (II. 85, 12-13). At night slept with Śatrughna (II. 85, 14-15). But could not sleep on account of grief (II. 85, 16-21). Consoled by Guha. महानुभावः (II. 85, 22). धर्मप्रेदयः (II. 85, 16). अप्रमेयः (II. 86, 1). Fell into a deep reverie on hearing Guha's story (II. 87, 1). सुकुमारः, महासत्त्वः, सिंहस्कन्धः, महाभुजः, पुण्डरीकविशालाक्षः, तरुणः, प्रियदर्शनः, (II. 87, 2). Fainted after some time (II. 87, 3). Soon came to his senses and consoled Kausalyā; then asked Guha to tell him where and on what bed Rāma etc. spent the night and what they lived on (II. 87. 12-13). When Guha had finished his story, examined Rāma's bed at the foot of the *Iṅgudī* tree (II. 88, 1). Gave way to a violent fit of grief on account of the banishment of Rāma and Sītā, and praised Lakṣmaṇa for his devotion, said it was the might of Rāma that was protecting Ayodhyā—undefended as the town was just then, took a vow to lie down on bare ground, live on fruits and roots and to put on matted hair and bark from that day and to spend the latter part of his life in the forests while Rāma and Lakṣmaṇa would govern the kingdom, also promised to reside in the forests for good if Rāma refused to come (II. 88, 2-30). Spending the night there at day-break asked Śatrughna to get up and after summoning Guha requested him to arrange for the crossing of the Gaṅgā (II. 89, 1-2). In reply to Guha's enquiry said that he had slept well and requested him to arrange for the crossing of the river (II. 89, 6-7). Crossed the river in a "Svastika" boat brought by Guha himself (II. 89, 13). Arrived at the outlying forests of Prayāga within a few hours after sun-rise (II. 89, 21). Left his army there and departed for the hermitage of Bharadvāja in the company of priests and courtiers (II. 89, 22). Leaving off his arms and wearing a pair of cloths, he walked on foot (II. 90, 2). At sight of the hermitage left his ministers behind and proceeded with the priest alone (II. 90, 3). Saluted Bharadvāja (II. 90, 5). Received formally by the sage who enquired after his welfare (II. 90, 6-7). Enquired after the sage's welfare in return (II. 90, 8). Expressed regret when Bharadvāja suspected him of harbouring evil intentions towards Rāma. Assured him that it was done during his absence and against his will and that he was going to Rāma to persuade him to come back (II. 90, 14-18). Accepted Baradvāja's invitation and agreed to halt there for the night (II. 90, 24). Politely refused the sage's offer to entertain him (II. 91, 2). In reply to Bharadvāja's enquiry (II. 91, 3-5) said that he had left his army behind for fear of creating disturbance in the hermitage (II. 91, 6-9). Brought his army there at the desire of the sage (II. 91, 10). At the request of Bharadvāja entered the well-furnished palace with his priests and courtiers and became mightily pleased with the arrangements made (II. 91, 36-37). Having honoured the emblems of royalty and saluting the throne which he considered was being occupied by Rāma, took his seat near by holding the fly-whisk (II. 91, 38-39). Entertained with songs and dances by the Gandharvas and the Apsarîs (II. 91, 41-51). Next morning waited on Bharadvāja with folded hands (II. 92, 1). In reply to the sage's enquiries (II. 92, 2-3) said that he and his men were mightily pleased with the arrangements made for entertaining them and requested him to direct him to Rāma's lodging place in the Citrakūṭa (II. 92, 4-8). At the desire of Bharadvāja introduced his mothers severally (II. 92, 19-27). **पुरुषव्याघ्रः** (II. 92, 2). **धार्मिकः** (II. 92, 19). **वचनकोविदः** (II. 92, 20). Breathed hard with anger while introducing Kaikeyî. **नरशार्दूलः** (II. 92, 28). Took leave of the Ṛṣi and commanded his men to get ready (II. 92, 32). Himself travelled in a litter (II. 92, 37). Thus travelled he, surrounded by the mighty army which appeared like a wide sea (II. 93, 3-4). On reaching his destination described the scenic beauty of the Citrakūṭa hills to Vasiṣṭha and Śatrughna (II. 93, 6-19) and asked his men to discover the whereabouts of Rāma and Lakṣmaṇa (II. 93, 20). When informed that the soldiers had seen trails of smoke (II. 93, 22-23) he cried for a halt, and proposed to go there accompanied by Sumantra and Dhṛti (II. 93, 25). **अमित्रबलमर्दनः** (II. 93, 24). Looked at the spot whence smoke was issuing (II. 93, 26). **महाबलः महोत्साहः** (II. 97, 2). **भ्रातृवत्सलः रामस्य प्राणैः प्रियतरः** (II. 97, 9). Commanded the army to retire quietly without disturbing the peace of the spot (II. 97, 29). Having disposed of the army, engaged Śatrughna and Guha with his followers to make a thorough search of the woodlands for Rāma and he himself also proposed to do the same with the help of the courtiers and priests, and said that till he could discover Rāma etc. his mind would not find rest (II. 98, 1-13). So saying entered the forests on foot and located the position of Rāma's cottage by climbing on a Sāl tree (II. 98, 14-16).

Mightily pleased he proceeded towards the spot with his companions (II. 98, 17-18). Having posted his army went to see Rāma, describing the route to Satrughna (II. 99, 1). **गुरुवत्सलः** Instructed Vasiṣṭha to bring his mothers (II. 99, 2). Caught sight of Rāma's cottage (II. 99, 4-8) and thought that he had arrived at the spot indicated by Bharadvāja, beside the river Mandākinî, infested with mighty elephants and peopled by the sages (II. 99, 9-13). Having arrived at Citrakūṭa situated near the Mandākinî, lamented that he should have been the cause of Rāma's banishment and hoped to fall at the feet of Rāma etc. that day (II. 99, 14-17). Thus lamenting he stood before the cottage with its humble fittings and caught sight of Rāma seated in the *Vīrāsana* posture on the fire-altar along with Lakṣmaṇa and Sîṭā (II. 99, 18-28). At the very sight of Rāma, gave vent to his pent-up feelings in a choked voice and lamented that of all persons Rāma should have been reduced to such penury and blamed himself for it (II. 99, 29-36). So saying fell flat on the ground exclaiming "Ārya !", but overcome with grief he could speak no more (II. 99, 37-39). Embraced by Rāma and placed on the lap (II. 100, 1-3). **जटिलः, चीरवसनः** (II. 100, 1). Being asked by Rāma and Lakṣmaṇa the reason of donning the matted hair and wearing barks as well as that of visiting the forest (II. 101, 1-3) requested Rāma to return with him to Ayodhyā and to occupy the vacant throne which rightfully belonged to him (II. 101, 4-13). Repeated the request and in this connection broke the news of father's death due to disappointment and asked him to perform the last rites and ceremonies in honor of the deceased (II. 102, 1-9). Nursed Rāma when he fainted on hearing the news of his father's death (II. 103, 5). Asked Rāma to perform the last rites of his father (II. 103, 17). Followed Rāma to the Mandākinī to perform the water offering ceremony (II. 103, 24-25). When Rāma and Vasiṣṭha had taken their seat, he sat down with his followers with folded hands (II. 104, 29-30). Spending the night mournfully invited Rāma to accept the throne to please the people as he was the born ruler of men (II. 105, 1-12). Finding Rāma determined not to return to Ayodhyā and accept the throne, Bharata with folded hands and bowed head appealed to him to accept the throne and thereby do the duty of a true Kṣattriya and of a dutiful son as well as to remove the stain attached to his mother. Then he pleaded his youth and his inexperience. At last proposed to crown him then and there in the presence of all and to take him to Ayodhyā (II. 106, 2-32). Finding Rāma firm, proposed to take to hunger-strike (**प्रत्यूपवेशनम्**) —practised by the creditor Brāhmaṇa to realise his debts, and asked Sumantra to spread Kuśa grass on the doorway (II. 111, 12-14). Finding Sumantra hesitating, himself spread the Kuśa grass to lie down (II. 111, 15). Invited the opinion of his numerous followers (II. 111, 19). Offered to remain for fourteen years in the forests in place of Rāma for honoring the desire of their father (II. 111, 24-26). Prompted by the Invisible powers (II. 112, 3-6) with folded hands proposed that Rāma should accept the throne and for the present appoint a representative to govern the kingdom during his absence (II. 112, 9-13). Saying this he fell at his feet and pressed him hard to accept his proposal (II. 112, 14). **राजशार्दूलः** (II. 112, 4). **महाप्राज्ञः, महावृत्तः, महायशः** (II. 112, 5). Asked Rāma to place his feet on the pair of sandals which during his absence would look after the welfare of all (II. 112. 21). Taking them away respectfully from Rāma, said that he would wait for his return for fourteen years clad in barks and with matted hair on, outside the city and that if he failed to return after that period, he would commit suicide (II. 112, 23-26). Took leave of Rāma. placing the sandals on the head of a royal elephant. **धर्मवित्** (II. 112, 29). Took his seat on the car along with Śatrughna respectfully carrying the sandals (II. 113, 1). Arrived at Bharadvāja's hermitage after rounding the Citrakūṭa hills (II. 113, 3-5). Saluted the sage respectfully. **वीर्यवान् कुलनन्दनः** (II. 113, 6). In reply to Bharadvāja's enquiries (II, 113, 7) said that Rāma was determined not to return, then at the intercession of Vasiṣṭha had appointed the sandals to represent him during his absence (II. 113, 8-14). **महात्मा** (II. 113, 15). Highly praised by Bharadvāja for his high-mindedness (II. 113, 16-17). Took leave of him (II. 113, 18-19). Crosed the Yamunā and the Gaṅgā, then passing through Śṛṅgaverapura arrived at Ayodhyā which appeared to him dull, dark and cheerless (II. 113, 20-24). The deserted appearance of Ayodhyā noted by him (II. 114, 19-27). Entered the palace divested of Daśaratha with tears in his eyes (II. 114, 28-29). Having escorted his mothers to Ayodhyā, proposed to reside at Nandi-grāma till the return of Rāma (II. 115, 1-3). His proposal having been approved by the counsellors (II. 115, 4-6) asked the charioteer to get the car ready (II. 115, 7). Taking leave of the mothers started for Nandi-grāma accompanied by Śatrughna and his counsellors (II. 115, 8-9), carrying the sandals on head (II. 115, 12). Having arrived there, said that the realm had been deposited with him as a trust and that the sandals would look after the welfare of the people (II. 115, 13-14). Then holding up the sandals he addressed the people in the same strain (II. 115, 15-30). Began to reside there clad in barks and donning matted hair, with his court, regarding the sandals as the living representative of Rāma (II. 115. 21-24).

His vow of asceticism admired by Lakṣmaṇa (III. 16, 27-34). **पुरुषव्याघ्रः, धर्मात्मा** (III. 16, 27). **अत्यन्तसुखसंवृद्धः सुकुमारः** (III. 16, 30). **पद्मपत्रेक्षणः, श्यामः, श्रीमान्, निरुदरः,**

महान्, धर्मज्ञः, सत्यवादी, ह्रीनिषेधः, जितेन्द्रियः (III. 16, 31). प्रियाभिभाषी, मधुरः, दीर्घबाहुः, अरिन्दमः (III. 16, 32). Gave a lie to the proverb that 'men inherit the character of their mothers' (III. 16, 34). Rāma's anxiety to meet him again (III. 16, 39-40).

सत्यवान्, ऋजुः, धर्मकामार्थतत्त्वज्ञः, निग्रहानुग्रहे रतः (IV. 18, 7). नयश्च विनयश्च उभौ यस्मिन् सत्यं च सुस्थितम्, देशकालवित् (IV. 18, 8). नृपतिशार्दूलः, धर्मवत्सलः (IV. 18, 10). Remembered by Rāma (IV. 28, 55).

As seen by Hanūmān—चीरकृष्णाजिनाम्बरः, दीनः, कृशः, आश्रमवासी, जटिलः, मलदिग्धांगः, भ्रातृव्यसनकर्षितः, फलमूलाशनः, दान्तः, तापसः, धर्मचारी, समुन्नतजटाभारः, वल्कलाजिनवासाः, नियतः, भावितात्मा, ब्रह्मर्षिसमतेजाः (VI. 125, 29-32). Ruled over the entire world in the name of Rāma's sandals with the help of officers (VI. 125, 32-34). Hanūmān having informed him about the safe return of Rāma (VI. 125, 36-39) fainted for joy, then coming to himself embraced him and drenched him with tears and gave valuable gifts to Hanūmān (VI. 125, 40-46). Delighted at hearing the name of Rāma after so many years, enquired how the union between Rāma and the Vānaras was brought about (VI. 126, 1-3). On hearing the account of Hanūmān (VI. 126, 4-54) exclaimed that his heart's desire was fulfilled (VI. 126, 55). सत्यविक्रमः, परवीरहा (VI. 127, 1). Then ordered Śatrughna to offer the thanksgiving oblations to all temples and caityas, to decorate the town profusely and to accord a public reception to Rāma (VI. 127, 1-5). Went to Nandi-grāma to receive Rāma carrying the sandals on the head accompanied by his officers, citizens etc. (VI. 127, 16-22). After sometime enquired of Hanūmān if he spoke the truth as he could see no trace of Rāma till then (VI. 127, 22-24). As soon as the car drew near offered oblations and foot-wash to Rāma and respectfully saluted him (VI. 127, 35-37).

When the car landed on earth, once more saluted and then embraced Rāma, then saluted Lakṣmaṇa and Sîtā and then embraced the Vānara chiefs and courteously received Sugrīva and Vibhīṣaṇa (VI. 127, 38-47). Helped Rāma to wear the sandals and declared that that day he was relieved of the trust deposited with him (VI. 127, 53-56). With folded hands begged of Rāma to accept the throne pleading his inability to continue the charge (VI. 128, 1-11). Shaved, bathed and dressed (VI. 128, 14-15). Held the reins of the horses that drew Rāma's chariot (VI. 128, 28). Under instructions from Rāma (VI. 128, 45) accommodated Sugrīva in Rāma's garden-house and requested him to despatch the Vānaras for fetching sea-water (VI. 128, 46-48). Was appointed Crown-Prince on the refusal of Lakṣmaṇa (VI. 128, 93).

Attended the court on the day following Rāma's coronation (VII. 37, 17). Gathered together the feudal chiefs on the abduction of Sitā (VII. 38, 24-25) Brought to Ayodhyā the rich presents offered by the chiefs (VII. 39, 11). Praised Rāma for the thriving condition of the state (VII, 41, 17-22). At the desire of Rāma (VII. 44, 6-7) immediately set forth for the palace (VII. 44, 7-8). Being showed in, found Rāma greatly agitated ; then bowed down at his feet, was embraced in return and offered a seat (VII. 44, 14-18). On hearing Rāma's words (VII. 44, 17-20) became curious to know what he had to say (VII. 44, 21). In reply to Rāma's call for service (VII. 62, 7-8) offered to destroy Lavaṇa (VII. 62, 9). In accordance with Rāma's direction (VII. 63, 9-11) made the necessary arrangements for Śatrughna's coronation (VII. 63, 12). Went to see off Śatrughna (VII. 72, 21). On the arrival of Rāma, went to see him and was duly received (VII. 83, 1-2). Did not fall in with the proposal of Rāma to celebrate the Rājasūya (VII. 83, 2-8) for that would bring on a war of destruction (VII. 83, 9-15). His curiosity being aroused by the story of Ila as recited by Rāma (VII. 87, 1-29) further enquired what became of him (VII. 88, 1-3). Was moon-struck at the recital of the story (VII. 89, 1). On hearing the birth-story of Purūravā (VII. 89, 1-25) further asked what became of Ila (VII. 90, 1-2). In accordance with Rāma's instruction (VII. 91, 19-26) proceeded to the sacrificial area (VII. 91, 27). Attended on the royal guests (VII. 92, 5). At the desire of Rāma (VII. 100, 14-19) started for the land of the Gandharvas with his sons at the head of a large army (VII. 100, 20-24). Reached Kekaya in a fortnight (VII. 100, 25). Invaded the land of the Gandharvas in conjunction with Yudhājit (VII. 101, 1-3). At the end of a week destroyed three Krors of Gandharvas (VII. 101, 5-8). Annexed the land and founded two capitals, Takṣaśilā and Puṣkalāvata from which his sons ruled over the Gāndhāra country. Returned to Ayodhyā after five years and reported the matter to Rāma (VII. 101, 10-18). At the desire of Rāma (VII. 102, 1-4) proposed to instal Prince Aṅgada in Kārupatha and Prince Candraketu in Candrakānta (VII. 102, 5-6). Went to the war (VII. 102, 10). Remained with Candraketu for a year, then returned to Ayodhyā (VII. 102, 12-14). Thus merrily lived on for 10,000 years (VII. 102, 15-17). Mortified to hear the proposed abdication of Rāma in his favor (VII. 107, 1-3) refused to accept the throne and proposed to instal Lava and Kuśa instead, sending messengers at the same time to Śatrughna to inform him about their impending retirement (VII. 107, 5-8). Accompanied Rāma on the occasion of his Great Renunciation (VII. 109, 11).

BHARADVĀJA (i)—A sage of Citrakūṭa according to whose advice Rāma set up his abode there (I. 1, 31).

On his way home from Laṇkā Rāma broke his journey in his hermitage and sent Hanūmān to Bharata to inform him about his arrival (I. 1, 87). His meeting with Rāma foreseen by Vālmīki (I. 3, 15 ; 37). Rāma found the sage seated in the midst of his disciples after worshipping the fire. **महात्मा, ऋषिः, संशितव्रतः, एकाग्रः, तपसा लब्धचक्षुः** (II. 54, 11-12). Received Rāma etc, hospitably and offered them various presents (II. 54, 17-19). **धर्मात्मा** (II. 54, 17). **तप्ततपाः** (II. 54, 18). **मुनिः** (II. 54, 19). Told them that he knew the reason of their exile and invited them to stay with him (II. 54, 21-22). **महामुनिः** (II. 54, 27). In reply to Rāma's objection (II. 54, 24-26) suggested the name of Citrakūṭa (II. 54, 28-32). **ज्वलिततेजाः** (II. 54, 36). **सत्यशीलः** (II. 54, 37). Next morning when Rāma requested him to suggest the name of a place where he could stay (II. 54, 37) again proposed the name of Citrakūṭa (II. 54, 38-43). Performed the *Svastyayana* ceremony for the welfare of Rāma etc. while they were starting for Citrakūṭa (II. 55, 1-2). Returned after describing to them minutely the route to Citrakūṭa (II. 55, 3-10). Bharata enquired of Guha about the route to his hermitage (II. 85, 4). **ऋषिप्रवरः** (II. 89, 22). **ब्राह्मणः, महात्मा, देवपुरोहितः, विप्रवरः** (II. 89, 23). Left his seat as soon as he caught sight of Vasiṣṭha and asked the disciples to bring *Arghyaṁ*. **महातपाः** (II. 90, 4). Recognised Bharata when he bowed down to him (II. 90, 5). Having honored him with gifts of foot-wash etc. enquired about his welfare. **धर्मज्ञः** (II. 90, 6). Made no enquiries about Daśaratha because he knew that he was dead (II. 90, 7). **महायशाः** (II. 90, 9). Suspected Bharata of harboring evil intentions against Rāma and spoke to him accordingly (II. 90, 9-13). Mightily pleased with Bharata's reply (II. 90, 14-18) informed him regarding the whereabouts of Rāma etc. and invited him to stay for the night with him (II. 90, 19-23). Offered to entertain Bharata (II. 91, 1). In reply to Bharata's civil hesitation (II. 91, 2) offered to entertain his retinue and enquired why he had left his army behind (II. 91, 3-5). Requested him to bring his army there (II. 91, 10). Entered the fire-temple and prayed to Viśvakarman and other gods to help him in entertaining his guests (II. 91, 11-22). परमर्षिः (II. 91, 10). अप्रतिमेन तेजसा युक्तः, सुव्रतः (II. 91,22). Requested Bharata to enter the palace (II. 91, 36). The garlands which grow up in the Caitra-ratha gardens were seen at Prayāga by the might of the great sage (II, 91, 48). Dismissed all the Gandharvas and the girls next morning (II. 91, 82). On the following morning finding Bharata waiting with folded hands, enquired if he had spent a pleasant night (II. 92, 2-3). उत्तमतेजाः (II. 92, 4). महातपाः (II. 92, 9). At the request of Bharata described to him the route to Çitrakūṭa (II. 92, 10-14). Saluted by the mothers of Bharata, requested him to introduce him to them severally (II. 92, 14-19). महर्षिः, महाबुद्धिः, अर्थवित् (II. 92, 29). Advised Bharata not to blame Kaikeyî as the banishment of Rāma was for the benefit of the Devas, Dānavas and Ṛṣis (II. 92, 30-31). His hermitage visited by Bharata on his return journey (II. 113, 5). Saluted by Bharata, asked if he had seen Rāma (II. 113, 6-7). Highly praised Bharata for his high-mindedness (II. 113, 16-17).

In reply to Rāma's enquiries (VI. 124, 1-3) replied that all was well with Ayodhyā and that he knew everything that had happened abroad since his exile, then requested him to stay there for the night (VI. 124, 4-17). Granted the boon asked for by Rāma (VI. 124, 20). Came from the north to greet Rāma on his return home (VII. 1, 6). महामुनिः Married his daughter, Deva-Varṇinī to Viśravā

(VII. 3, 3). Witnessed the oath-taking ceremony of Sītā in Râma's court (VII. 96, 4).

BHARADVĀJA (ii)—A disciple of Vālmīki who accompanied his preceptor to the Tamasā (I. 2, 4). Supplied the barks to the Ṛṣi (I. 2, 7).

BHĀRGAVA—His reconciliation with his wife Reṇukā referred to (I. 51, 11). Led a deputation of Ṛśis to Rāma (VII. 60, 4). In reply to Rāma's anxious enquiry (VII. 61, 1) said that they were being oppressed by the Daitya chief, Lavaṇa, so prayed for his destruction (VII. 61, 2-24). Warmly received Śatrughna when he visited those parts to kill Lavaṇa (VII. 66, 16). Witnessed the oath-taking ceremony of Sītā in Rāma's court (VII. 96, 3).

BHĀSA-KARṆA—A general of Rāvaṇa who at the desire of his master (V. 46, 1-17) fought a duel with Hanūmān and was killed (V. 46, 33-37). Son of Sumālin and Ketumatî (VII. 5, 38-40).

BHASĪ—A daughter of Tāmrā and Kaśyapa (III. 14, 17-18). Mother of fowls (III. 14, 18).

BHĪMA—A Rākṣasa chief whose palace was visited by Hanūmān (V. 6, 23.).

BHṚGU (i)—Name of a spring on the Himālayas (I. 38, 5).

BHṚGU (ii)—A sage who granted a boon to Sagara and his wives who were practising austerities for a hundred years (I. 38, 6) that one queen shall produce a single child and the other 60,000 (I. 38, 7-8). मुनिः, सत्यवतां वरः (1. 38, 6). नरव्याघ्रः (I. 38, 9). परधार्मिकः (I. 38, 11). In reply to the queens' representation (I. 38, 9-10) said that that would depend on the desire of each (I. 38, 11-12). His descendants cursed Hanūmān for creating disturbances in the hermitage (VII. 36, 32-34.) Cursed Viṣṇu for having killed his wife (VII. 51, 11-15). Then for fear of non-acceptance propitiated Viṣṇu (VII. 51, 15-16). Invited to act as a priest in a sacrificial session convened by Rājā Nimi (VII. 55, 9). On the completion of Nimi's sacrifice, offered to restore him to life (VII. 57, 12).

BHṚGU'S WIFE—Killed by Viṣṇu for having given refuge to the Daityas who had been defeated by the Devas (VII. 51, 11-12).

BHṚGUTUṄGA—Ṛcika with his family resided there. Ambarīṣa saw him there (I. 61, 11).

BHOGAVATĪ—A town in the Pātāla: the capital of Vāsuki; invaded and captured by Rāvaṇa (III. 32, 13). Situated on a peak of the Kuñjara hills—the home of serpents-**विशालरथ्या, दुर्धर्षा, सर्वतः परिरक्षिता, पन्नगैः रक्षिता** (IV. 41, 36-37). There resided the king of all serpents—Vāsuki. Sugrīva asked Aṅgada to ransack that town in search of Sītā (IV. 41, 38). **शुभा** Defended by the serpents (V. 3, 5). Invasion by Rāvaṇa and the defeat of the Nāgas referred to (VI. 7, 3; VII. 23, 5).

MAKARĀKṢA—A Rākṣasa chief to whose house Hanūmān set fire (V. 54,14). Son of Khara, wide-eyed (VI. 78,2). **शूरमानी** (VI. 78, 4). In reply to Rāvaṇa's request (VI. 78, 1-3) consented to go to the battle-field (VI. 78, 4). **रौद्रः,दुर्मतिः** (VI. 78, 19). Taking leave of Rāvaṇa and borrowing a chariot and an army from the master of muster (**बलाध्यक्षः**) he drove to the battle-field at the head of his army disregarding all omens (VI. 78, 5-21). Bravely rushed headlong into the enemy's rank and put to flight the Vānara army (VI. 79, 1-7). Finding Rāma advancing towards him, bravely challenged him to fight a duel with him (VI. 79, 9-16). Fought a duel with Rāma in the course of which lost his bow, chariot and pike and was at last killed with the **आग्नेय** weapon (VI. 79, 21-41)

MAGADHAS, THE—Rājā of—Invited to attend the celebration of the Aśvamedha. **शूरः, सर्वशास्त्रविशारदः, प्राप्तिज्ञः, परमोदारः, पुरुषर्षभः** (I. 13, 26). Through which flowed the Śoṇā hence called the Māgadhī (I. 32. 9-10). Daśaratha offered the produce of—to appease the wrath of Kaikeyī (II. 10, 37-38). Sugrîva asked Vinata to go there in quest of Sîtā (IV. 40, 23)

MAṆI-BHADRA—Defeated on the Kailāsa hills by Rāvaṇa's general Prahasta (VI. 19, 11). In compliance with Kuvera's order (VII. 15, 1-2) attacked the Rākṣasas with 4000 Yakṣas (VII. 15, 3-6). Defeated Dhumrākṣa in a duel but was defeated by Rāvaṇa in turn, hence called **पार्श्वमौलिः** (VII. 15, 10-15)

MATAṄGA—A Ṛṣi whose hermitage lay at the distance of 3 krośas to the east of the Krauñca forest (III. 69, 8). The forest called after him (**मतङ्ग-वनम्**) was situated at the foot of the Ṛṣymūka hills overlooking the Pampā Lake. No fear from elephants in that quarter according to the Ṛṣi's desire (III. 73, 28-31). The forest—**मेघघनप्रख्यं मृगपक्षिसमाकुलम्** (III. 74, 21). Inhabited by the disciples of Mataṅga Ṛṣi whose maid-servant was Śabarî (III. 74, 22—27). The blood-drops oozing out of the dead body of Dundubhi having been wafted by the wind to his hermitage, cursed the Vānaras who durst to live there the next day (IV. 11, 48-58). **मुनिसत्तमः** (IV. 11, 51). **महर्षिः** (IV. 11, 62). Did not grant an interview to Vālin when he approached him to beg his pardon (IV. 11, 62-63). His curse to Vālin repeated by Hanūmān, recalled by Sugrîva (IV. 46, 22).

MATTA—A Rākṣasa chief whose palace was visited by Hanūmān (V. 6, 25). Hanūmān set fire to his house (V. 54, 13). Requested by Rāvaṇa to accompany the princes to the battlefield (VI. 69, 16). Fought a duel with Ṛṣava in the course of which lost his club and life (VI. 70, 49-65). Son of Mālyavān and Sundarî (VII. 5, 34-36).

MATSYAS, The—Daśaratha offered the produce of—to appease the wrath of Kaikeyî. समृद्धाः (II. 10, 37-38). Sugrîva asked Aṅgada to go there in search of Sîtā (IV. 41, 11).

MADAYANTÎ (i)—Queen of Rājā Vîrya-saha, offered non-vegetarian dishes to Vasiṣṭha (VII. 65, 26). Stopped the Rājā when he was going to pronounce a counter-curse against Vasiṣṭha (VII. 65, 29-30). Propitiating Vasiṣṭha got the sentence reduced (VII. 65, 33).

MADAYANTÎ (ii)—The devoted wife of Saudāsa (V. 24, 12).

MADRAKA—A country in the north, to which Sugrîva sent Śatabali in search of Sîtā (IV. 43, 11).

MADHU—A Daitya, killed by Viṣṇu with an invisible arrow (VII. 63, 22; 69, 26). The Earth with its hills was made out of his bones (VII. 104, 6).

MADHU—A powerful Rākṣasa chief who abducted Kumbhînasî, a cousin of Rāvaṇa (VII. 25, 22-27). At the intercession of Kumbhînasî, Rāvaṇa contracted an alliance with him (VII. 25, 38-51). The eldest son of Lolā, the Daitya; सुमहामतिः, महासुरः, ब्रह्मण्यः, शरण्यः, बुद्ध्या परिनिष्ठितः, an ally of the Devas, वीर्यसम्पन्नः (VII. 61, 3-5). Received a powerful weapon from Śiva on certain conditions (VII. 61, 5-9). Pleaded that the weapon might remain with his descendants (VII. 61, 10-11). Got it transmitted to his son Lavaṇa, built a noble mansion, married

Kumbhînasî, the daughter of Viśvāvasu and Analā. Died broken-hearted tranferring the weapon to his son Lavaṇa (VII. 61, 3-19).

MADHUMATTA—a courtier of Rāma who with light talks sought to divert his master (VII. 43, 2).

MADHUMANTA—The capital of the Kingdom founded by Rājā Daṇḍa (VII. 79, 17-18).

MADHURĀ—A town founded by Śatrughna after the destruction of the Rākṣasa, Lavaṇa, the son of Madhu, in the land of the Śūrasenas. Took 12 years to build it. Situated on the Yamunā; crescent in shape. Well-furnished with big mansions, squares, shops and streets; a centre of trade and inhabited by the members of the four Varṇas well-stocked with articles of trade, soon attracted the attention of traders (VII. 70, 9- 14).

MADHU-VANA, The—the preserved forest of Sugrîva, protected constantly by his maternal uncle Dadhi-Mukha, at the sight of which the Vānara companions of Aṅgada, sent out to the South in search of Sîtā, prayed for permission to drink honey (V. 61, 7-12). नन्दनोपमम्, द्रुमशतायुतम् (V. 61, 7). सर्वभूतानां अधृष्यम्, सर्वभूतमनोहरम् (V. 61, 8).

MADHU-SPANDA—Son of Viśvāmitra; born while he was practising austerities. सत्यधर्मपरायणः (I. 57, 3-4). Appointed by the sage to make arrangements for celebrating the sacrifice on behalf of Triśaṅku (I. 59, 6). Refused to take the place of Śunaḥ-Śepa to be victimised. Hence cursed by the father to lead the life of a Muṣṭika like the sons of Vasiṣṭha (I. 62, 8-17).

MANU (i)—A Prajāpati; son of Vivasvān and father of Ikṣvāku (I. 70, 20-21). The land given away by him to Ikṣvāku traversed by the exiled Rāma (II. 49, 12).

Built Ayodhyā (II. 71, 18). His code quoted by Rāma for justifying his conduct towards Vālin (IV. 18, 30). दण्डधरः प्रभुः (VII. 79, 5). After placing his son Ikṣvāku on the throne, departed for heaven asking him to be particularly careful about the award of punishments (VII. 79, 5-11).

MANU (ii)—A daughter of Dakṣa and wife of Kaśyapa (III. 14, 10-12). Gave birth to the human race divided into four Varṇas (III. 14, 29).

MANTRA-PĀLA—A courtier of Bharata who went out to receive Râma on his return (VI. 127, 11).

MANTHARĀ (i)—Daughter of Virocana. Killed by Indra when she wanted to destroy the earth (I. 25, 20).

MANTHARĀ (ii)—A slave-girl given to Kaikeyî by her father: ascended the top of the palace and witnessed the festive preparations going on in the city on the eve of Rāma's coronation (II. 7, 1-6). On learning from Rāma's nurse that they were meant for honoring Rāma (II. 7, 10-11) got angry and descended from the roof of the palace and ran direct to Kaikeyî's apartments (II. 7, 12-13). कुब्जा (II. 7, 10). पापदर्शिनी (II. 7, 13). Reproached her for leading an idle life in the face of an impending danger (II. 7, 14-15). In reply to Kaikeyî's anxious enquiries (II. 7, 17) told her of Daśaratha's partiality in appointing Rāma as the Crown-Prince and tried to rouse her to fight for the rights of her son (II. 7, 19-30). वाक्यविशारदा (II. 7, 18). In anger cast off the ornaments she had received from Kaikeyî (II. 8, 1) and reproached her for exhibiting the gladness of her heart in the prosperity of her co-wife's son; described Rāma as the natural enemy of Bharata for his claim was next to that of Rāma; and further said that her own position would be no better than that of a slave and that Bharata and his children would be no better off (II. 8, 2-12). On being told that Rāma was the rightful owner of the throne and that Bharata would succeed him in a hundred years (II. 8, 13-19) said that Rāma on becoming king would try to remove Bharata from the path of his ambition, as his greatest danger lay in him, therefore she asked her to hatch plans for his banishment (II. 8, 21-39). At the request of Kaikeyî, invited her to pay attention to her suggestion (II. 9, 5-7). Reminded her of the promise made by Daśaratha while he was fighting with Śambara on behalf of his ally Indra, to grant her two boons for saving his life. Asked her to press Daśaratha to fulfil that promise, viz. banishment of Rāma for fourteen years, and enthronement of Bharata. To achieve her purpose advised her to confine herself in the Wrath-Room **(क्रोधागार)** clad in dirty clothes for she was sanguine that Daśaratha was ready to burn himself to death in order to please her; also advised her to refuse all other offers (II. 9, 11-36). Her suggestion having been accepted by Kaikeyî, asked her to make haste (II. 9, 54). Incited Kaikeyî to wrest her demands by all means as the enthronement of Rāma would spell disaster for Bharata (II. 9, 60-61). The plans hatched by Kaikeyî communicated to her (II. 10, 2). **सुहृत्, अर्थकामा**; on hearing her plans became over-joyed as if success had already been achieved (II. 10, 4-5). Appeared in full-dress at the main gate (II. 78, 5-7). The guards took her to Śatrughna and requested him to deal with her in any way he liked. **पापा, नृशंसा** (II. 78, 8-9). Caught hold of by Śatrughna (II. 78, 12). Thrown on the ground and pulled mightily, cried aloud (II. 78, 16). When pulled, her ornaments lay scattered (II. 78, 17). Released by Śatrughna at the instance of Bharata (II. 78, 24). Wept bitterly falling at the feet of Kaikeyî (II. 78, 25). Consoled by her (II. 78, 26). Abused by the followers of Bharata who went to meet Rāma (II. 103, 46).

MANDĀKÎNI (i), The—A river which flowed to the north of the Citrakūṭa hills (II. 92, II). The scenic beauties of its banks described by Rāma to Sîtā (II. 95, 3-11). **शुभजला रम्या** (II. 95, 1). Bharata reached there (II. 99, 14). **शिवा** (II. 103, 23). **रम्या पुष्पितकानना** (II. 103, 24). **शीघ्रस्रोता** (II. 103, 25). The princes getting into the waters of the river offered water and balls of **इंगुदी** fruits in memory of Daśaratha (II. 103, 25-29). Bharata taking leave of Rāma went towards that river (II. 113, 3). Up the river dwelt the sage Sutîkṣṇa. **पुष्पोडुपवहा** (III. 5, 36). The sages dwelling there were oppressed by the Rākṣasas (III. 6, 17).

MANDĀKINĪ (ii), The—Flowed past the Kailāsa hills; **रम्या, नदीनामुत्तमा नदी**, its surface over-spread with golden lotuses and other fragrant flowers, and frequented by the Devas, Gandharvas etc. (VII. 11, 41-43).

MANDĀRA, The—A mountain utilised as the churner during the **सागर-मन्थन** episode (I. 45, 18). In the process of churning that **पर्वतोत्तमः** ran into the Pātāla region (I. 45, 27). Supported by Viṣṇu in the form of a tortoise (I. 45, 29-30). Sugrîva asked Hanūmān to send for the Vānaras living there (IV. 37, 2). Sugrîva asked Vinata to look for Sîtā in the villages situated at the top of the hills (IV.40,25). There lived Pramāthî—the Vānara chief (VI. 27, 27).

MANDEHAS, The—A class of Rākṣasas dwelling in the Lohita Sea. Every morning they died being struck by the Sun's rays, but regained their life as soon as they dropped into the water. **शैलनिभाः, भीमाः, भयावहाः** (IV. 40, 41-43)

MANDODARĪ—The principal wife of Rāvaṇa, **रूपसम्पन्ना ।** Hanūmān found her fast asleep (V. 10, 50). **मुक्तामणिसमायुक्तैः भूषणैः सुविभूषिता** (V. 10, 51). **गौरी, कनकवर्णाभा, इष्टा, चारुरूपिणी** (V. 10, 52). **रूपयौवनसम्पदा** (V.10,53).

Daughter of Maya (VI. 7, 7). Mourned the death of her lord in the battle-field (VI. 111, 1-91). Married to Rāvaṇa by her father (VII. 12. 16-23). Gave birth to Megha-Nāda (VII. 12, 28).

MAYA—The usurpation by him of the power of illusion belonging to the Asuras referred to (III. 54, 14). Built a mansion for himself on the Mainakā hills (IV. 43, 30). महातेजाः मायावी (IV. 51, 10). दानवमुख्यानां विश्वकर्मा (IV. 51, 11). Built the well-furnished houses situated within Ṛkṣa cave. Pleased Brahmā with penances lasting for a thousand years and by his favour acquired mastery over the Śilpa-Śāstra of Śukrācārya. Lived for sometime in the pleasure-gardens accompanied by the Apsarā Hemā. Killed by Indra on that account (IV. 51, 10-15). बलवान् सर्वकामेश्वरः (IV. 51, 13). दानवपुंगवः (IV. 51, 14). Formed a matrimonial alliance with Rāvaṇa for fear of him (VI.7,7). While passing through the forest along with his daughter, Mandodarî, came across Rāvaṇa (VII. 12,3-4). In reply to his enquiry (VII. 12, 4-5) narrated his life history, how being deserted by his lady-love, Hemā, he was wandering through the forests in search of a groom for his daughter, then enquired who he was (VII. 12, 5-14). Rāvaṇa having introduced himself (VII. 12, 14-15) married Mandodarî to him (VII. 12, 16-19).

MARĪCI—Son of Brahmā and father of Kaśyapa (I. 70, 20). A Prajāpati who came after Sthānu (III.14,8).

MARU (i)—Son of Śîghra-ga and father of Praśuśruka (I. 70. 41).

MARU (ii)—Son of Haryaśva and father of Pratîndhaka (I. 71, 9).

MARUTS, The—While Mahādeva was sauntering with them on the confluence of the Gaṅgā and the Sarayū, he was attacked by Kandarpa (I. 23, 11). Vanquished by Bali (1. 29, 5). Appointed the Kṛttikās to feed the new-born babe (I. 37, 23). Withdrew after granting boons to Bhagîratha (I. 42, 25). The seven Mārutas were the lords of the 49 Maruts in fulfilment of Indra's boon to Diti (I. 47, 3; 8). Approached the Pitṛs and requested them to restore Indra's testies (I. 49, 5). Their protection invoked by Kausalyā during Rāma's sojourn (II. 25, 8). Retired to the Merus to offer the evening prayers (IV. 42, 41). Praised Rāma in suitable words on the occasion of his coronation ceremony (VI. 128, 30). At the desire of Indra (VII. 27, 4) held themselves ready to fight with Rāvaṇa (VII. 27, 5). Sallied forth from the town (VII. 27, 22). Accompanied Indra to fight with Rāvaṇa (VII. 28, 27). Routed the enemy (VII. 28, 37-42). Came to witness the oath-taking ceremony of Sîtā in Rāma's court (VII. 97, 7). Paid their respects to Viṣṇu (VII. 110, 13).

MARUTTA—A king who was initiated to a sacrifice when he was assailed by Rāvaṇa (VII. 18, 2). In reply to Rāvaṇa's challenge (VII. 18, 6-7) enquired who he was (VII. 18, 8). Accepted his challenge and was ready to fight when he was stopped by Saṁvarta on religious grounds (VII. 18, 11-17). **राजर्षिः, परपुरंजयः** ; Made arrangements for holding a sacrifice on behalf of Ila, near the hermitage of Budha. A disciple of Saṁvarta (VII. 90, 14-15).

MALADAS, The—So called because received the *Mala* (dirt and filth) of Indra after he had killed the Asura Vṛttra (I. 24, 18-24). A flourishing country devastated by Tāṭakā and her son Mārīca (I. 24, 25-28). **स्फीतः जनपदः** (I. 24, 17). **मुदितः धनधान्यतः** (I. 24, 25). None dared to pass through (I. 24, 31).

MALAYAS, The—Hanūmān's visit foreseen by Vālmîki (I. 3, 28). The breeze from—blew in the hermitage of Bharadvāja (II. 91, 24). Frightened at the visit of

Rāma and Lakṣmaṇa to the Ṛṣyamūka hills, Sugrîva with his companions migrated there (IV. 2, 14). A part of the Ṛṣyamūka hills (IV. 5, 1). सुचन्दनवनोद्देशः, महागिरिः, Sugrîva asked Aṅgada to go there in search of Sîtā (IV. 41, 14). Agastya Ṛṣi lived near them (IV. 41, 15-16). Seen by Hanūmān (V. 1, 193). Rāma with his army of Vānaras passed by them (VI. 4, 71).

MAHĀ-KAPĀLA—A general of Dūṣaṇa who went to fight with Rāma (III. 23, 33). A सेनाग्रयायिन्, attacked Rāma with a big dart on the death of Dūṣaṇa (III. 26, 17–18). His head cut off by Rāma (III. 26, 20).

MAHĀ GRĀMA—Sugrîva asked Vinata to go there in search of Sîtā (IV. 40, 23).

MAHĀDEVA—Practised severe austerities on the confluence of the Gaṅgā and the Sarayū. स्थाणुः (I. 23, 10). Reduced to ashes Kandarpa for having tried to disturb the equilibrium of his mind (I. 23, 11-13). महात्मा (I. 23, 11). रुद्रः (I. 23, 12). देवेश्वरः (I. 23, 13). शितिकण्ठः, महातपाः (I. 36, 5). भगवान्, महादेवः, धीमान् (I. 36, 6). When married, began to enjoy the company of the Devî for a hundred divine years. Still no children were born to her. This upset the gods who requested him to save the creation by absorbing his energy himself (I. 36, 6-11). देवदेवः महादेवः, लोकस्य अस्य हिते रतः (I. 36, 9). सुरोत्तमः (I. 36, 10). सर्वलोकमहेश्वरः (I. 36, 12). For the sake of preserving the peace of the world agreed to do so in co-operation with Umā (I. 36, 13). But at the same time asked them to name the receptacle that would hold his dislodged energy (I. 36, 14). वृषभध्वजः; The Devas having suggested the name of the Earth (I. 36, 15) discharged the energy which soon overspread the Earth including the forests and mountains (I. 36, 16). This was at once changed into a white mountain by the Devas with the help of Agni, on which there grew up a glowing thicket of reeds in which was born Kārtikeya—because he was born of fire (अग्निसम्भवः) (I. 36, 17-20). शिवः (I. 36, 19). Finding the Devas and the Earth in trouble the Great God withdrew to the west with Umā to practise austerities on the northern summit of the Himālayas (I. 36, 25-26). शंकरः (I. 39, 4). Bhagîratha asked by Brahmā to employ him to break the fall of the Gaṅgā, as nobody else was capable of doing that on earth (I. 42, 23-24). हरः (I. 42, 23). शूलिन् (I. 42, 24). सर्वलोकनमस्कृतः, उमापतिः, पशुपती (I. 43, 2). Pleased with Bhagîratha assured the Rāja that he would receive the falling Gaṅgā on his head (I. 43, 2-3). Accordingly the Gaṅgā fell on his head with great force and even thought of carrying him to the nether regions along with the current (I. 43, 5-6). Reading her intentions resolved to absorb her. त्रिनयनः (I. 43, 7). For many years kept her confined in the labyrinth of his matted hair (I. 43, 7-9). Being pleased with the austerities of Bhagîratha released her and let her fall into the Bindu lake (I. 43, 10-11). Pressed by Viṣṇu and the Devas took the हलाहल poison emitted by Vāsuki during the सागर-मन्थन episode (I. 45, 21-26). देवदेवेश्वरः प्रभुः (I. 45, 22). रुद्रः, शूलधरः (I. 45, 23). देवेशः भगवान् हरः (I. 45, 26). Appeared before Viśvāmitra engaged in practising austerities. वृषभध्वजः, वरदः (I. 55, 13). Granted him the boon asked for (I. 55, 18). On the destruction of Dakṣa's sacrifice, taking aim threatened to break the limbs of the Devas with the great bow. When the Devas sang his praise, he was pleased and handed over the bow to them (I. 66, 9-12). भवः (I. 66, 11). देवदेवः (I. 66, 12). The Devas gave one of the great bows called after him Śaiva, to him to kill the Asura Tripura with (I. 75, 12). Curious to know who was the more powerful—Śiva or Viṣṇu, Brahmā sowed the seed of dissension between them. In the war that followed Śiva was vanquished and his hold on the bow was gone. So disgusted with it he passed it on to Rājarṣi Devarāta of Videha (I. 75, 14-21). त्र्यम्बकः त्रिपुरघ्नः (I. 75, 12). त्रिलोचनः (I. 75, 18). Kausalyā's devotion to Śiva referred to (II. 25, 43). The Gaṅgā confined in the folds of his matted hair (II. 50, 25). Rāma offered an oblation in his honor at Citrakūṭa (II. 56,31). Burnt to death Andhaka Daitya in Śvetāraṇya (III. 30, 27). Reduction of Kāmadeva to ashes referred to (III. 56. 10). Destruction of Tripura at his hands referred to (III. 64, 72). In ancient times performed a sacrifice at the foot of a tree on the Himālayas (IV. 37, 28). विश्वात्मा, एकादशात्मकः शंभुः Dwelt on the Somagiri hills in the north (IV. 43, 55). Killed Tripura (V. 54, 30). Fought a duel with Andhaka (VI. 43. 6). Pleased with the Devas predicted that a woman would bring about the ruin of the Rākṣasas. त्रिपुरहा, वृषध्वजः (VI. 94, 35-36). Appeared before Rāma and admonished him for ill-treating Sītā (VI. 117, 2-9). When Rāma restored Sītā to favor (VI. 118, 21) advised him to return home to continue the Ikṣvāku line and to perform a Horse sacrifice, then pointed out to him Daśaratha who was waiting above (VI. 119, 1-8). While passing through the Mandara regions by the aerial route on a hill, took pity on the weeping child, Sukeśa, and out of pity increased his age, made him immortal and gave him a flying town (VII. 4, 27-30). शिवः (VII. 4, 27). भवः, त्रिपुरसूदनः (VII. 4, 28). अक्षरः, अव्ययः (VII. 4, 29). देवदेवः महादेवः, जगत्सृष्ट्यन्तकर्त्ता, अजः, अव्यक्तरूपी, सर्वलोकानाम् आधारः, आराध्यः, परमः गुरुः, कामारिः (VII. 6, 1-3). भगवान् प्रजाध्यक्षः (VII. 6, 4). कपर्दी, नीललोहितः (VII. 6, 9). In reply to the appeal made by the Devas (VII. 6, 1-8) pleaded his inability to kill the Mālyavān brothers, hence advised them to approach Viṣṇu (VII. 6, 9-12). Pleased with his austerities, formed a close friendship with Kuvera (VII. 13, 26-31). When Rāvaṇa tried to raise the hill on which he was amusing himself (VII. 16, 25-26) pressed it slightly with the big toe (VII. 16, 27). Being pleased with Rāvaṇa for his devotion (VII. 16, 28-34) released his arms and permitted him to go anywhere he liked and called him Rāvaṇa because of his loud wails (VII. 16, 35-39). **नीलकण्ठः** (VII. 16, 32). **शंकरः** (VII. 16, 33). **शंभुः** (VII. 16, 40). Complying with Rāvaṇa's prayers (VII. 16, 40-42) gave him the broad-sword called the Candra-hāsa and a long lease of life (VII. 16, 43-44). On the recommendation of Brahmā (VII. 36, 7-9) granted Hanūmān the boon of indestructibility (VII. 36, 18). On certain conditions gave a weapon to Madhu (VII. 61. 5-9). At his intercession (VII. 61, 10-11) agreed to pass it on to his son Lavaṇa (VII. 61, 12-14). **सर्वभूतपतिः** (VII. 61, 12). At the spot where Kārtikeya was born, was sporting with Umā, assuming the form of a woman. **हरः, दुर्धर्षः, उमेशः, गोपतिध्वजः;** There every man and eunuch turned females (VII. 87, 11-14). **उमापतिः** (VII. 87, 17). Ila having taken refuge with him (VII. 87, 17-18) offered to grant him boons except making him a male once again (VII. 87, 19-20). Being pleased with the horse-sacrifice performed by Marutta on behalf of Ila (VII. 90, 14-15) enquired of the Ṛṣis how he could help the Rājā (VII. 90, 16-18). Then at the request of the Ṛṣis (VII. 90, 18-19) once again made Ila a man (VII. 90, 19-20).

MAHĀNADĪ, The—A river in the south. Sugrīva asked Aṅgada to go there in search of Sītā (IV. 41, 9).

MAHĀNĀDA—An officer of the Rākṣasa lord Prahasta who followed his chief to the battle-field (VI. 57, 30).

Slaughtered the Vānaras mercilessly (VI. 58, 19). Killed by Jāmbavān (VI. 58, 22).

MAHĀPADMA—One of the regional elephants who supports the earth on the head in the south. Honored by Sagara's sons while they were digging the nether worlds (I. 40, 17-19). सुमहत्पर्वतोपमः (I. 40, 18)

MAHĀPĀRŚVA—A Rākṣasa chief whose palace was visited by Hanūmān (V. 6, 17). Hanūmān found him waiting near Rāvaṇa's throne. मन्त्रतत्त्वज्ञः (V. 49, 11). Hanūmān set fire to his house (V. 54, 9). In Rāvaṇa's court stood ready with his arms to kill Rāma etc. (VI. 9, 1). महाबलः (VI. 13, 1). Advised Rāvaṇa to commit rape on Sîtā if she did not yield (VI. 13, 1-8). Placed in charge of the southern town-gate (VI. 36, 17). Being wounded by Rāma fled from the battle-field (VI. 44, 20). Mourned the loss of his brother Kumbhakarṇa (VI. 68, 8). Accompanied the princes to the battle-field (VI. 69, 19). Holding a huge club in his hand (VI. 69, 32) communicated the orders of Rāvaṇa (VI. 95, 21) to the Masters of Muster (VI. 95, 22). At the desire of Rāvaṇa took his seat on a car (VI. 95, 39). On the death of Mahodara pressed hard the Vānara army, then fought a duel with Aṅgada, but was killed (VI. 98, 1-22). Accompanied Sumālî to the battle-field to fight against the Devas (VII. 27, 28). Followed Rāvaṇa to fight with Arjuna (VII. 32, 22).

MAHĀMĀLĪ—A general of Khara who went to fight with Rāma (III. 23, 32). महावीर्यः बलाध्यक्षः Attacked Rāma with his army at the command of Khara (III. 26, 27-28).

MAHĀRUṆA, The —Hills. Sugrîva asked Hanūmān to send for the Vānaras living there (IV. 37, 7).

MAHĀROMĀ—Son of Kîrti-rāta and father of Svarṇaromā (I. 71, 11-12).

MAHĀVÎRA—शूरः प्रतापवान्; Son of Bṛhadratha and father of Sudhṛti (I. 71, 7).

MAHĪ, The—A river. Sugrîva asked Vinata to go there in search of Sîtā (IV. 40, 22).

MAHĪDHRAKA—Son of Vibudha and father of Kîrtirāta (I. 71, 10-11).

MAHENDRA, The—Mountains. Where Paraśu-Rāma retired after making a gift of the universe to Kaśyapa (I. 75, 8; 25-26). Whence he came to try the strength of Rāma (I. 75, 26). On being defeated Paraśu-Rāma returned there (I. 76, 22). Sugrîva asked Hanūmān to send for the Vānaras living there (IV. 37, 2). Placed by Agastya in the midst of the sea. चित्रसानुनगः, श्रीमान्, पर्वतोत्तमः, जातरूपमयः, नानाविधैः नगैः फुल्लैः लताभिः उपशोभितः, देवर्षियक्षादिभिः शोभितः, सुमनोरमः। Visited by Indra on Parvan days (IV. 41, 20-23). Supārśva to have his prey stood obstructing the door (IV. 59, 12). शिलासंकटशालिन् (IV. 67, 36). नानाद्रुमविकीर्णः, धातुनिष्पन्दशोभि (IV. 67, 38). नानात्रिधैः पुष्पैः वृतः, मृगसेवितशाद्वलः, लताकुसुमसंबाधः, नित्यपुष्पफलद्रुमः (IV. 67, 40). सिंहशार्दूलसहितः, मत्तमातङ्गसेवितः, मत्तद्विजगणोद्घुष्टः, सलिलोत्पीड़संकुलः (IV. 67, 41). धातुभिः समलंकृतः (V. 1, 5). कामरूपिभिः आविष्टः, सपरिच्छदैः यक्षकिन्नरादिभिः अभीक्ष्णः (V. 1, 6). Hanūmān stood on a valley of the गिरिवर ready to jump across the sea (V. 1, 7). Shook under the weight of Hanūmān's feet till the flowers dropping down from the trees decked the slopes, and water gushed forth from its sides and huge stones were displaced and the various inhabitants left the hills (V. 1, 7-26). Hanūmān on his return journey roared aloud at sight of—(V. 57, 14-15). Rāma ascending the peaks saw the sea (VI. 4, 92-93).

MAHODAYA (i)—A town founded by Kuśanābha—a son of Kuśa (I. 32, 6).

MAHODAYA (ii)—Refused to attend the sacrifice celebrated by Viśvāmitra in favour of Triśaṅku (I. 59, 12). Hence cursed by the sage to attain the status of a Niṣāda (I. 59, 20-21).

MAHODARA—A Rākṣasa chief whose palace was visited by Hanūmān (V. 6, 19). Stood ready with his arms to kill Rāma etc. in Rāvaṇa's court (VI. 9. 1). At the desire of Rāvaṇa (VI. 29, 16) presented the spies to him (VI. 29, 16): Put in charge of the southern town-gate (VI. 36, 17). Being wounded by Rāma fled from the battle-field (VI. 44, 20). नवार्कोदितताम्रचक्षुः Accompanied Rāvaṇa to the battle-field riding on an elephant (VI. 59, 17). नैर्ऋतयोधमुख्यः (VI. 60, 81). In reply to Kumbhakarṇa's proposal (VI. 60, 78-80) suggested that he should proceed to the battle-field after taking instructions from the King (VI. 60, 81-82). Admonished Kumbhakarṇa for parading his wisdom in the presence of the King (VI. 64, 1-10). Described his braggings viz. that he would alone go to the battle-field—as sheer foolhardiness (VI. 64, 11-18) then turning towards Rāvaṇa advised him to take recourse to deceitful practices to win over Sîtā (VI. 64, 19-36). Mourned the loss of his brother Kumbhakarṇa (VI. 68, 8). Accompanied the Princes to the battle-field riding on an elephant and armed from tip to toe (VI. 69, 19-21). On the death of Narāntaka made a rush at Aṅgada riding on an elephant (VI. 70, 1-2). पौलस्त्यः, वेगवान् (VI. 70, 1-2). Broke the trees flung by Aṅgada with the crow-bar and struck at his heart with a dart (VI. 70, 6-19). Fought a duel with Nîla in the course of which he was severely wounded (VI. 70, 27-31). At the desire of Rāvaṇa took his seat on a car (VI. 95, 39). In obedience to Rāvaṇa's orders (VI. 97, 1-5) made a dash at the Vānara army and annihilated it; then fought a duel with Sugrîva, but was killed (VI. 97, 6-33). Accompanied Sumālî to congratulate Rāvaṇa (VII. 11, 2). Accompanied Rāvaṇa in his expedition against Kuvera (VII. 14, 1-2). Massacred the Yakṣas (VII. 14, 16). Killed a thousand Yakṣas (VII. 15, 7). During the fight with Varuṇa's sons unseated them from their cars but was wounded (VII. 23, 36-41). Overwhelmed in the action against Māndhātā (VII. 23(c), 34). Accompanied Sumālî to fight against the Devas (VII. 27, 28). Taking a bath in the Narmadā gathered flowers for Rāvaṇa (VII. 31, 35-37). Followed Rāvaṇa to fight with Arjuna (VII. 32, 22).

MĀṆḌA-KARṆI—A Ṛṣi of the Daṇḍaka forests whose hard penances so far terrified the Devas that they deputed five Apsarās to divert his attention. They suceeded in doing so. The Ṛṣi then regaining his youth began to live under the waters of the Pañcāpsara lake—his own creation-with them as wives (III. 11, 11-19). **महामुनिः** (III. 11, 12.) **दृष्टपरावरः** (III. 11, 16).

MĀṆḌAVĪ—Daughter of Kuśadhvaja, married by the Janaka to Bharata (I. 73, 31-32). Received warmly by the mothers-in-law (I. 77, 10-12). Visited the temples and saluted the superiors (I. 77, 13). Enjoyed the company of her husband (I. 77, 14).

MĀTALI—The charioteer of the Devas. In obedience to Indra's order (VI. 102, 6-7) took the divine car to Rāma on earth and offered to work as his charioteer (VI. 102, 8-16). Rāvaṇa pierced him with numerous arrows (VI. 102, 28). In response to Rāma's wish (VI. 106, 9—13) drove the chariot steadily. **सुसारथिः** (VI. 106, 14). The arrows discharged by Rāvaṇa flew past without hurting him (VI. 107, 40-41). When Rāma was tired of cutting the quickly growing heads of Rāvaṇa and despaired of success

(VI. 107, 54-67) advised him to employ the Brāhma weapon manufactured by Brahmā himself (VI, 108, 1-2). With the permission of Rāma (VI. 112, 4-5) returned to heaven with the chariot (VI. 112, 5-6). In obedience to Indra's command (VII. 28, 23) brought out his divine car (VII. 28, 24). Indra-Jit pierced him with arrow shots (VII. 29, 24).

MĀTAṄGĪ—A daughter of Krodha-Vaśā and Kaśyapa (III. 14, 22). Mother of the elephants (III. 14, 26).

MAN-EATERS, The Land of the—**कर्णप्रावरणाः, ओष्ठकर्णकाः, घोरलोहमुखाः जवनाश्चैकपादकाः, अक्षयाः, बलवन्तः, पुरुषादकाः** । Sugrîva asked Vinata to go there in search of Sîtā (IV. 40, 26-27).

MĀNASA LAKE, THE (i)—created at will by Brahmā (I. 24, 8-9). From which issued the Sarayū (I. 24, 10).

MĀNASA, The—(ii) A range of hills near the Kailāsa hills. **विहगालयः** । Sugriva asked Śata-Bala to ransack its sides and caves in search of Sītā (IV. 43, 28-29).

MĀNDHĀTĀ—Son of Yuvanāśva and father of Susandhi. **पृथ्वीपतिः** (I. 70, 25-26) Punished a Śramaṇa for committing an incestuous sin (IV. 18, 33). **महातेजाः सप्तद्वीपेश्वरः महान्** (VII. 23 (c), 22). In the Soma-Loka fought an indecisive action against Rāvaṇa till Pulastya and Gālava intervened (VII. 23 (c), 26-56). King of Ayodhyā, **बली, वीर्यवान्** । Resolved to make a conquest of the heavens, after conquering the whole world (VII. 67, 5-6). In reply to Indra's persuasive words (VII. 67, 7-11) enquired which parts of the world remained unconquered (VII. 67, 12). Abashed at Indra's reply (VII. 67, 13) proceeded to fight against Lavaṇa, when he along with his army, was destroyed (VII. 67, 14-22).

MĀYĀVIN—An Asura who was on inimical terms with Vālin. He was the son of Dundubhi (IV. 9, 4). तेजस्विन् One night challenged Vālin to fight with him (IV. 9, 5). Chased by Vālin and Sugrîva, took to flight and entered a deep cave (IV. 9, 9-11). There killed by Vālin with his well-wishers (IV. 10, 20). Son of Maya and Hemā (VII. 12, 13).

MĀRKAṆḌEYA—The long-lived; a sacrificing priest to Daśaratha (I. 7, 5). On the way to Mithilā, the conveyance carrying him preceded that of Daśaratha (I. 69, 5-6). On the morning following the death of Daśaratha attended the court and advised Vasiṣṭha to appoint a king without delay (II. 67, 5-8). Being summoned by Rāma entered his presence-chamber and was duly received (VII. 74, 4-5). Witnessed the oath-taking ceremony of Sîtā in Rāma's court (VII. 96, 3).

MĀRÎCA (i)—A Rākṣasa whose help was sought for by Rāvaṇa when enraged at hearing the destruction of his relatives at the hands of Rāma (I. 1, 49-50). Tried to dissuade Rāvaṇa from his purpose of mischief-making but the latter heard him not (I. 1, 51). He however, accompanied Rāvaṇa to the hermitage of Rāma, and helped him in abducting Sîtā by drawing off the brothers far from the hermitage (I. 1, 52). His death foreseen by Vālmîki (I. 3, 20). Put obstruction on the way of Viśvāmitra's performance of sacrifice by throwing blood and meat on the sacrificial altar (I. 19, 5-6). वीर्यवान्, सुशिक्षितः (I. 19. 5). वीर्योत्सिक्तः (I. 19, 12). Son of Sunda (I. 20, 25). Son of Tāṭakā; शक्रपराक्रमः, वृत्तवाहुः, महाशीर्षः विपुलास्यः, महान्तनुः, राक्षसः, भैरवाकारः, नित्यं त्रासयते प्रजाः; wholly devastated the Maladas and the Karūṣas (I. 24, 27-29). Translated into a Rākṣasa through curse (I. 25, 9). On the destruction of Sunda, made a rush at Agastya who changed him into a Rākṣasa (I. 25, 10-12). Being angry devastated the regions colonised by Agastya (I. 25, 14). While Viśvāmitra was engaged in performing the sacrifice, made a terrific noise in the sky (I. 30, 10). Produced illusions in the sky and appeared with his host, when Rāma caught sight of him (I. 30, 11-13). Struck at the heart by Rāma with the Mānava weapon (I. 30, 17). Dropped down into the sea unconscious (I. 30, 18-19).

Received Rāvaṇa with due ceremony and enquired about the cause of his untimely visit (III. 31, 36-38). **ताटकेयः**, (III. 31, 36). When Rāvaṇa asked him to help him in abducting Sitā (III. 31, 40-41) persuaded him not to disturb the sleeping lion (III. 31, 41-49). Lived in a beautiful hermitage on the other side of the sea (III. 35. 37). **कृष्णाजिनधरः, जटामण्डलधारि, नियताहारः, राक्षसः** (III. 35, 38). Received Rāvaṇa with due forms and enquired about the reason of his repeated attentions (III. 35, 39-41). **वीर्ये युद्धे च दर्पे च न ह्यस्ति सदृशोऽस्य, महान् शूरः, महामायाविशारदः** (III. 36, 16). **महात्मा** (III. 36, 22). Greatly upset by Rāvaṇa's proposal proceeded to give him a piece of well thought-out advice (III. 36, 22-24). Began with contradicting Rāvaṇa for misrepresenting the character of Rāma, described his true character, his skill in the art of warfare his own experience, then solemnly warned him of the risk he was running on account of Sîtā; lastly he advised him to consult Vibhīṣaṇa and other experienced statesmen (III. 37, 38). Related one more experience, viz. when he attacked Rāma in the Daṇḍakas in the form of a flesh-eating deer accompanied by two more Rākṣasas. His companions were killed while he saved himself by taking to flight (III. 39, 1-14). Since then he had taken to asceticism and had been suffering from Rāma-phobia (III 39, 14-18). Prayed to Rāvaṇa, to leave him alone and to enquire into the true cause of Khara's discomfiture (III. 39, 19-25). After having admonished Rāvaṇa for undertaking that ill-advised piece of business and foretelling the risk he was fondly running into (III. 41, 2-20) gave way and consented to carry out his order (III. 42, 1-4). Congratulated by Rāvaṇa (III. 42, 6-8). Took his seat on the car along with Rāvaṇa and passing through many countries and towns arrived in the vicinity of Rama's hermitage in the Daṇḍakas (III. 42, 9-11). At the desire of Rāvaṇa assumed the form of a beautiful silver-spotted, lapus-lazuli-footed and jewel-horned deer (III. 42, 14-19); roamed, frisked and ran about the hermitage to attract the notice of Sîtā; nor did he devour the deer which came to form an acquaintance with him (III. 42, 20-30). Seen fondly by Sîtā who was picking up flowers just then (III. 42, 33-34). **नृशंसः, अकृतात्मा** (III. 43, 39). Chased by Rāma, he at times leapt into sight, while at others went out of it (III. 44, 3). Sometimes he stood on the end of his feet, at times ran into the depth of forests looking behind, sometimes sharpened the edge of Rāma's desire by coming near, while at others he flew into the sky out of fright. At times he appeared full in sight, while at others he vanished in the heart of the forests (III. 44, 5-6). Thus by appearing in and disappearing from sight, drew away Rāma a long way off from the hermitage (III. 44, 7-8). Again roused the cupidity of Rāma when he shewed himself in the midst of a flock (III. 44, 10). But disappeared as soon as Rāma gave the chase (III. 44, 11). When he again appeared in sight, his heart was pierced by a sharp arrow (III. 44, 15-16). Sprang as high as a palm-tree and then dropped down groaning aloud (III. 44, 16-17). At the time of death gave up his assumed form and remembering the instruction of Rāvaṇa, cried out imitating the voice of Rāma "Ah Sîtā, O Lakṣmaṇa"! So saying gave up the ghost (III. 44, 17-21).

Accompanied Sumālī to congratulate Rāvaṇa (VII. 11, 2). Accompanied Rāvaṇa in his expedition against Kuvera (VII. 14, 1-2). Fought a duel with the Yakṣa chief Saṅyodha-Kaṇṭaka and put him to flight (VII. 14, 21-23). Killed 2000 Yakṣas (VII. 15, 8). In reply to Rāvaṇa's puzzle (VII. 16, 3-5) suggested that the motion of the car might have stopped for want of Kuvera—its lawful owner. **बुद्धिकोविदः** (VII. 16, 6-7). Took to flight when he fought with Anaraṇya (VII. 19, 19). Congratulated Rāvaṇa when he came back after defeating Yama (VII. 23, 3). Accompanied Sumālî to the battle-field to fight against the Devas (VII. 27, 28).

MĀRĪCA (ii)—A Vānara chief, son of the great sage Mārîca. **महाकपिः, कपिवरैः वृतः, महेन्द्रसदृशद्युतिः, बुद्धिविक्रमसम्पन्नः, वैनतेयसमद्युतिः।** Sugrîva proposed to send him to the west in search of Sîtā (IV. 42, 3-4).

MÂRĪCAS, The—(iii)—Vānara chiefs, sons of Marîci, whom Sugrîva proposed to send to the west in search of Sîtā. **महाबलाः** (IV. 42, 4).

MÂRUTA—The Wind Gods. Through fear of Rāvaṇa do not blow (I. 15, 10). In compliance with Brahmā's desire produced Hanūmān to render aid to Rāma (I. 17, 16). Born of the fetus of Diti cut into seven parts by Indra (I. 46, 18). Seven in all—the lords of 49 Maruts (I. 47, 3). Move in the Vātaskandha skies (I. 47, 4). One resides in the Brahma-Loka, one in Indra-Loka, the third was the Divya-Vāyu and the remaining four presided over the four quarters of the world (I. 47, 4-6). Named as such because Indra while cutting it said "**मा रुद**" (don't weep) to the weeping fetus (I. 46, 20).

MÂLAVA—A country. Sugrîva asked Vinata to go there in search of Sîtā (IV. 40, 22).

MÂLINI, The—A river flowing between Apara-tāla and Pralamba. The messengers of Vasiṣṭha on their way to Kekaya kept close to the course of this river (II. 68, 12).

MĀLÎ—बलिनां वरः; Son of Sukeśa and Deva-vatî (VII. 5, 4-6). Pleasing Brahmā with his austerities, obtained the boon of victory and immortality. रात्रिचरः; began to torment the helpless creatures and then requested Viśvakarman to build him a town to live in (VII. 5, 9-21). Occupied Laṅkā at the suggestion of Viśvakarman (VII. 5, 28-29). Married Vasudā, the daughter of Narmadā and begat four sons (VII. 5, 41-43). Thus he roamed about tormenting the Divine Beings and the sacrificing priests (VII. 5, 44-45). In reply to Mālyavān's appeal (VII. 6, 23-38) advised him to destroy the Devas forthwith, who had incited Viṣṇu against them (VII. 6, 39-44). Left Laṅkā for the heavens disregarding all omens to fight against the Devas (VII. 6, 45-62). Fought a duel with Viṣṇu in the course of which wounded Garuḍa but was killed with the discus let off by Viṣṇu (VII. 7, 31-44).

MĀLYAVATÎ, The—सुतीर्था A river flowing through Citrakūṭa (II. 56, 35).

MÂLYAVÂN, The—गिरीणामुत्तमः गिरिः । Keśarî left these hills for the Gokarṇa (V. 35, 79-80).

MĀLYAVĀN (ii)—A Rākṣasa chief, maternal grand-father of Rāvaṇa; सुमहाप्राज्ञः (VI. 35, 6). Setting forth many reasons tried to persuade Rāvaṇa to make peace with Rāma by returning Sîtā (VI. 35, 6-35). Being scolded by Rāvaṇa (VI. 36, 1-13) withdrew from court holding his peace (VI. 36, 14-15). Helped Vibhîṣaṇa in performing the last rites of Rāvaṇa (VI. 111, 107). Son of Sukeśa and Deva Vatî (VII. 5, 4-6). Pleasing Brahmā with his austerities, obtained the boon of victory and immortality. रात्रिचरः ।

Began to torment the helpless creatures and then requested Viśvakarman to build him a town to live in (VII. 5, 9-21). Occupied Laṅkā at the suggestion of Viśvakarman (VII, 5, 28-29). Married Sundarî, the daughter of Narmadā and begat several children (VII. 5, 34-36). Thus he roamed about tormenting the Divine Beings and the sacrificing priests (VII. 5, 44-45). On learning the attempts made by the Devas to subvert him, took counsel with his brothers and invited them to devise means to avert the catastrophe (VII. 6,23-38). Left Laṅkā for the heavens to fight against the Devas disregarding all omens (VII. 6, 45-62). Fled to Laṅkā on the death of Mālî (VII. 7, 45). Scolding Viṣṇu for killing the flying enemy, challenged him to fight with him (VII. 8, 1-5). Fought a duel with Viśṇu in the course of which wounded his opponent and Garuḍa, but took to flight when Garuḍa fanned him furiously with the wings (VII. 8, 9-20).

MĀHIṢAKA—A country in the South. Sugrîva asked Aṅgada to go there in search of Sîtā (IV. 41, 10).

MITRA—Was ruling over Varuṇa's realm conjointly with Varuṇa, (VII. 56, 12). Cursed Urvaśî for dallying with Varuṇa in spite of her previous engagement. Doomed her to descend to the earth, as the wife of Rājā Purūravā (VII. 56, 22-25). Obtained the position of Varuṇa by celebrating the Rājasūya. शत्रुनिबहणः (VII, 83, 6).

MITRAGHNA—A Rākṣasa chief who fought with Rāma (VI. 43, 11). Killed by Rāma (VI. 43, 26).

MITHI—Son of Nimi and father of Janaka I. (I. 71, 4). Born of the lifeless body of Nimi; called Mithi because churned out (मथ्), also called Janaka and Vaideha as well, because born of a bodiless being. महातेजाः (VII. 57, 19-20).

MITHILĀ—Viśvāmitra and Rāma go to—from Viśālā (I. 48, 9). Ruled over by the Janaka; शुभा पुरी, at the sight of which all travellers exclaimed साधु ! साधु !! (I. 48, 10). Rāma started for—situated to the north-east of Ahalyā's hermitage (I. 49, 22; 50, 1). Invested by the rejected suitors for Sītā's hand for a year (I. 66, 20-22). Ultimately freed by Janaka with divine aid (I. 66, 23-25). Invested by Prince Sudhanvan of Śāṅkāśya (I. 71, 16).

MIŚRA-KEŚĪ—Her help prayed for by Bharadvāja in the matter of entertaining the army of Bharata (II. 91, 17). Danced in the presence of Bharata at the desire of Bharadvāja (II. 91, 47).

MURACĪ-PATTANA—A town in the west. Sugrīva sent Suṣeṇa etc. there in search of Sītā (IV. 42, 13).

MUṢṬIKAS, The—Lived on dog's flesh, used the articles of the dead, dirty, deformed and ugly (I. 59, 19-20).

MṚGA-MANDĀ—Daughter of Krodha-Baśā and Kaśyapa (III. 14, 21). Mother of the bear, सृमरs and चमरs (III. 14, 23).

MṚGĪ—Daughter of Krodha-Baśā and Kaśyapa (III. 14, 21). Mother of the Dear (III. 14, 23).

MṚTYU—Accompanied Yama when he went out to fight against Rāvaṇa, holding प्रास and मुद्गर in his hands (VII. 22, 4). Wounded by Rāvaṇa (VII. 22, 20). When Rāvaṇa wounded Yama (VII. 22, 20-21) requested him to release him so that he might overpower the enemy in no time (VII. 22, 23-30).

MEKHALA—The name of a country in the South. Sugrīva asked Aṅgada to go there in search of Sītā (IV. 41, 9).

MEGHA—*Vide* Sauvarṇa.

MEGHA-NĀDA—His death foreseen by Vālmîki (I. 3, 36). His palace visited by Hanūmān. इन्द्रजित् (V. 6, 21). At the request of Rāvaṇa (V. 48, 1-14) went out to fight with Hanūmān in the company of his friends and retatives (V. 48, 15-17). देवकल्पः (V. 48, 1). अस्त्रवित्, शस्त्रभृतां वरिष्ठः, पितामहाराधनसंचितास्त्रः (V. 48, 2). भुजवीर्याभिगुप्तः तपसा चाभिरक्षितः, देशकालप्रधानः (V. 48, 4). दत्तसुतप्रभावः प्रतिपन्नबुद्धिः (V. 48, 15). श्रीमान्, पद्मविशालाक्षः, महातेजाः (V. 48, 17). Sat in a car drawn by four tigers (V. 48, 18-19). असह्यवेगः, इन्द्रकल्पः (V. 48, 18). रथी, धन्विनाम् श्रेष्ठः, शस्त्रज्ञः, अस्त्रविदांवरः (V. 48, 19). रणपण्डितः (V. 48, 21). Twanging his bow confronted Hanūmān (V. 48, 21-25), and discharged showers of arrows at him (V. 48, 28). परवीरहन्ता (V. 48, 28). रणकर्मविशारदः (V. 48, 32). देवसमानविक्रमः (V. 48, 33). Finding that even his infallible weapons were going amiss, learnt by meditation that the enemy was proof against all arms; so he paralysed him with the Brāhma weapon (V. 48, 32-37). महात्मा (V. 48, 34). Regretted the ignorance of his fellow-Rākṣasas about the efficacy of the Brāhma weapon (V. 48, 49-50). Produced Hanūmān in Rāvaṇa's court (V. 48, 53). Hanūmān set fire to his house V. 54, 11).

Celebrated the Māheśvara sacrifice; vanquished and brought Indra to Laṅkā as a prisoner of war (VI. 7, 19-23). In Rāvaṇa's court stood ready with his arms to kill Rāma etc. (VI. 9, 2). In reply to Vibhîṣaṇa's proposal (VI. 14, 9-22) describing his personal valour charged him with cowardice (VI. 15, 1-7), महात्मा, नैर्ऋतयूथमुख्यः (VI. 15, 1). इन्द्रकल्पः, दुरासदः (VI. 15, 8). Disappeared from the battle-field before the very eyes of his opponent by favour of Agni with his arms (VI. 19, 12-13). महामायः Placed in charge of the western town-gate (VI. 36, 18). Fought a duel with Aṅgada (VI. 43, 6) with clubs (VI. 43, 18). Vanished in the void when Aṅgada broke to pieces his chariot (VI. 44, 28). Thence discharged the **नागपाश** arrows at Rāma and Lakṣmaṇa (VI. 44, 32-38). **पापः**, **रणकर्शितः**, **ब्रह्मदत्तवरः**, **वोरः** (VI. 44, 33). **अदृश्यः सर्वभूतानां**, **कूटयोधी** (VI. 44, 36). **दुरात्मा** (VI. 44, 38). Stopped the Vānaras sent out to discover his position (VI. 45, 5). **पर्यन्तरक्ताक्षः**, **भिन्नाञ्जनचयोपमः** (VI. 45, 10). Defied the princes from above (VI. 45, 10-12) and discharged deadly arrows at them (VI. 45, 13-15). **अप्रतिकर्मा**, **आहवे अप्रतिद्वन्द्वः** (VI. 46, 9). Exulted to find them mortally wounded, discharged arrows at the Vānara chiefs. Highly praised by the Rākṣasas withdrew from the battle-field (VI. 46, 11-28). **बलवान्**, **महासत्त्वः** (VI. 46, 22). **समितिंजयः** (VI. 46, 28). Repaired to his father and reported the death of Rāma and Lakṣmaṇa (VI. 46, 44-45). Congratulated by Rāvaṇa (VI. 46, 47-48). Accompanied Rāvaṇa to the battle-field riding in a chariot. **उग्रविवृत्तदंष्ट्रः**, **वरप्रधानः** (VI. 59, 15). On finding Rāvaṇa sad and dejected (VI. 73, 1-2) consoled his father in appropriate terms and started for the battle-field surrounded by a large number of warriors (VI. 73, 3-16). On reaching the battle-field offered sacrifice to the Fire-God to study the omens, then enchanting the weapons and the chariot disappeared in the sky (VI. 73, 17-26). Commanded the Rākṣasas to fight the Vānaras alone (VI. 73, 29). From the skies shot mercilessly at the Vānaras till he routed them and wounded their chiefs (VI. 73, 33-62). Then wounding Rāma and Lakṣmaṇa, retired into the city to report the fact to Rāvaṇa (VI. 73, 69-70). In obedience to his father's command (VI. 80, 1-4) offered the sacrifices and then drove to the battle-field in a resplendent car at the head of a big army; then hiding himself in the skies exasperated Rāma, Lakṣmaṇa and the Vānaras with thick showers of arrows (VI. 80, 5-33). सुमहावीर्यः (VI. 81, 3). On learning the intention of Rāma (VI. 79, 38-41) at once withdrew into the town, but soon came out once more remembering the extermination of his family at the hands of Rāma ; leaving town by the western gate he stood in the presence of Rāma and Lakṣmaṇa, and to overwhelm every one with charm, he thought of killing a magic-made Sītā before the eyes of every body (VI. 81, 1-6). On finding the Vānara army advancing towards him, unsheathed the sword and dragging her by the hair beat her while she cried bitterly calling on Rāma (VI. 81, 14-15). In reply to Hanūmān's reproof (VI. 81, 17-22) said that he was bent on doing every thing that went to add to their grief ; so saying he killed the magic Sītā with his sword roaring aloud (VI. 81, 24-34). ब्रह्मर्षीणां कुले जातः, राक्षसी योनिमाश्रितः (VI. 81, 18). On finding the Rākṣasa army pressed hard by the Vānaras attacked the enemy and killed a large number with various weapons (VI. 82, 15-17). When the Vānara army beat a retreat, retired to the Nikumbhilā to offer sacrifices (VI. 82, 23-26). विधानवित् (VI. 82, 26). Pleasing Brahmā with his austerities obtained the Brahma-Śiras weapon and some swift-going horses from him (VI. 85, 12). Pre-ordained that he would meet with his death at the hands of the enemy who attacked him at the Nikumbhilā, before he could finish his sacrifices there (VI. 85, 14-15). ब्रह्मास्त्रवित्, प्राज्ञः, महामायः, महाबलः (VI. 85, 18). Finding his army hard pressed by the enemy left the grove leaving the sacrifice unfinished, took his seat on the war-chariot and was very soon joined by his soldiers (VI. 86, 14-17). कृष्णाञ्जनचयोपमः, रक्तास्यनयनः, भीमः (VI. 86, 16). On finding his soldiers hard pressed by Hanūmān (VI. 86, 18-24) asked the charioteer to drive the chariot that way. This done, showered weapons on the head of Hanūmān (VI. 86,

25-28). **परमदुर्धर्षः** (VI. 86, 27). In the sacrificial area seen by Lakṣmaṇa seated on a resplendent car. **कवची, खड्गी, अपराजितः** (VI. 87, 8-9). Being challenged by Lakṣmaṇa (VI. 87, 9) cast his eyes on Vibhīṣaṇa and reviled him for having deserted his natural brother and seeking to take the life of his own nephew (VI. 87, 10-17). Ịn reply to Vibhīṣaṇa's words (VI. 87, 18-30) abused him and casting his eyes on Lakṣmaṇa twanged his bow and said that he intended to kill him that day as it seemed that he had forgotten his discomfiture on previous occasions (VI. 88, (1-11). **भीमबलः** (VI. 88, 3). **महेष्वासः, रथस्थः, समलंकृतः, अमित्रघ्नः** (VI. 88, 4). **सुसंरब्धः** (VI. 88, 5). Bandied words and exchanged arrows with Lakṣmaṇa till being wounded lost the color of his face (VI. 88, 26-38). Fought on continually with him for a very long time, bathed in a pool of blood without armours (VI. 88, 41-76). **परवीरघ्नः** (VI. 89, 27). Fought a contested duel with Lakṣmaṇa in the course of which lost his charioteer and his horses, then continued the fight on foot (VI. 89, 26-52). While the Rākṣasas and the Vānaras were fighting with one another, retired to the town and came out shortly afterwards in a fresh car and drove towards Lakṣmaṇa and Vibhīṣaṇa (VI. 90, 1-12). Mercilessly slaughtering the Vānaras faced Lakṣmaṇa and fought a contested duel with him in the course of which twice lost his bow, his chariot, charioteer and the draught horses, shot through the forehead of Lakṣmaṇa, wounded Vibhīṣaṇa and exchanged deadly arrows with his antagonist and at last was killed with the Aindra weapon (VI. 90, 14-73). Used to oppress the Brāhmaṇas (VI. 90, 88).

Born of Mandodarī ; so named because his birth-cry stunned Laṅkā. Brought up in Rāvaṇa's harem in comfort —a source of happiness to his parents (VII. 12, 28-32).

Returning from his expeditions Rāvaṇa found him celebrating sacrifices with the help of Uśanā in the Nikumbhilā grove, as a result of which he obtained a divine car, magical powers, inexhaustible quivers and many other weapons (VII. 25, 2-13). Returned to the palace in compliance with his father's desire (VII. 25, 16). Led the van of the army while marching against Madhu (VII. 25, 34). On the death of Sumālî once more reassembled the Rākṣasas and drove fearlessly into the ranks of the Devas, thus dispersing them (VII. 28, 1-5). Fought a duel with Jayanta overwhelming him with flights of arrows, at last created confusion in the enemy's ranks by manufacturing a blinding darkness (VII. 28, 8-18). When the Devas took to flight on the abduction of Jayanta, persued them (VII. 28, 19-22). On finding that Indra had made a captive of his father (VII. 29, 15-19) angrily fought with him and overwhelming him with his magical powers made a prisoner of him (VII. 29, 20-27). Finding his father quite spent up, requested him to fight no more, as he had made a captive of Indra (VII. 29, 32-35). Returned to Laṅkā with his captive (VII. 29, 40). In reply to Brahmā's offer (VII. 30, 1-7) prayed for immortality (VII. 30, 8). That being refused (VII. 30, 9-10) said that so long as he would fight from the divine car emanating from the Sun, he would be above death, but he would die whenever he fought leaving his sacrifices unfinished (VII. 30, 10-15). Brahmā accepting his terms, released Indra (VII. 30, 16).

MEDHĀ-TITHI'S Son—A great sage of the east who came to greet Rāma on his return home (VII. 1, 2).

MENAKÂ—The renowned Apsarā. Accosted by Viśvāmitra while she went to take a bath in the Puṣkara (I. 63, 3-6). रूपेण अप्रतिमा (I. 63, 5). Spent ten years with him in love-making (I. 63, 6-8). वरारोहा (I. 63, 7). Viśvāmitra on finding that her presence created disturbance in his work of meditation, dismissed her (I. 63. 8-13).

MENĀ—**सुमध्यमा** ; Daughter of Meru and the wife of the Himavān (I. 35, 14). Gave birth to two daughters, Gaṅgā and Umā (I. 35, 15).

MERU—Father of Menā (I. 35, 14). Formerly while outwitting Bali, Viṣṇu placed a step on these hills (IV. 40, 58). Situated in the midst of 60,000 hills in the west. Formerly granted a boon by Sūrya on account of which it remains tinted with gold night and day. Here come the Vasus etc. to offer the evening prayers and here the Sun sets. At the top there stands the mansion of Varuṇa. Sugrîva asked Suṣeṇa etc. to go there in search of Sîtā (IV. 42, 38-47). Visited by Sugrîva during his flight from Vālin's fear (IV. 46, 20). **नगवरः श्रीमान् जाम्बूनदमयः शुभः ।** Brāhmā's mansion lay on the middlemost peak (VII. 37 (a), 7-8).

MERU-SĀVARṆĪ—A great sage who lived on the Merus. **धर्मज्ञः, तपसा भावितः, ब्रह्मणा समः** (IV. 42, 48). **सूर्यसंनिभः** Sugrîva asked Suśeṇa and other Vānaras to enquire about Sîtā of him (IV. 42, 49). His daughter was Svayaṁ-Prabhā who dwelt in the Ṛkṣa cave (IV. 51, 16).

MLECCHA—Born of the pores of Vasiṣṭha's cow to offer resistance to Viśvāmitra's cupidity (I 55, 3).—Princes assembled at Daśaratha's court on the eve of Rāma's coronation, sang his praise (II. 3, 25-26). A country in the north where Sugrîva asked Śatabala to go in search of Sītā (IV. 43, 11).

MAINÂKA, The—Rāma's visit foreseen by Vālmîki (I. 3, 27). A range of hills across the Krauñca mountains in the north. The site of Maya's house. Peopled by the horse-faced girls, the Siddhas, and other ascetics.

Sugrîva asked Śata-Bala and other Vānaras to go there in search of Sîtā (IV. 43, 29-32). हिरण्याभः गिरिसत्तमः (V. 1, 89). Placed by Indra as a bar to the door leading to the nether worlds against the Asuras; had the power to extend sideways and higher up (V. 1, 89-92). Requested by Samudra, raised his golden head clad in trees, above the water-line, to offer a resting place to Hanūmān (V. 1, 93-99). When Hanūmān struck its peaks with his chest, was gratified to learn his prowess and having assumed the form of a human being invited him to take rest and described his obligation to his father Vāyu who had saved his wings from being clipped by Indra's thunder-bolt (V. 1, 101-122). Its offer of hospitality to Hanūmān highly appreciated by Indra (V. 1, 130-136). On his return journey Hanūmān touched it (V. 57, 13). Rāma's aerial car passed across—(VI. 123, 18).

MAINDA—One of the Vānara sons of the Aśvins born to help Rāma (I. 17, 14). Partook in the coronation of Sugrîva (IV. 26, 35). Lakṣmaṇa passed by his richly furnished house at Kiṣkindhā (IV. 33, 9). महाबलः Supplied Sugrîva with many Krors of Vānaras (IV. 39, 25). Sugrîva wanted to send him to the south in search of Sîtā (IV. 41, 4). Ransacking the Vindhyas entered the Ṛkṣa cave in search of water (IV. 50, 1-8). In reply to Aṅgada's appeal (IV. 64, 15-19) told that he could jump sixty Yojanas (IV. 65, 7). Obtained the boon of immortality from Brahmā and drank the nectar by vanquishing the Devas (V. 60, 1-4). Guarded the Vānara army stationed on the seashore (VI. 5, 2). नयापनयकोविदः (VI. 17, 47). In reply to Rāma's request (VI. 17, 31-33) thought that they should try to know the motive of Vibhîṣaṇa well before taking him in (VI. 17, 47-49). Matchless fighter; drank nectar with the consent of Brahmā (VI. 28, 6-7). Fought at the eastern gate under Nîla (VI. 41, 38-39). Fought a duel with Vajra-muṣṭhi (VI. 43, 12). Boxed the enemy to death (VI. 43, 28). Repaired where Rāma and Lakṣmaṇa were lying senseless (VI. 46, 3). Wounded by Indrajit (VI. 46, 18). Wrought fearful carnage in the ranks of the Rākṣasa army (VI. 55, 30-32). Attacked Ati-Kāya but being defeated had to retire (VII. 71, 39-42). Wounded by Indrajit (VI. 73, 44). Finding Aṅgada hardly pressed by the Rākṣasas ran to his assistance (VI. 76, 16). Fought a melee and killed Yūpākṣa (VI. 76, 32-34). Fought a duel with Kumbha but was badly wounded (VI. 76, 42-45). Returned to Kiṣkindhā after being duly honoured by Rāma (VI. 128, 87-88). Created by the gods to help Rāma (VI. 36, 47). Greeted and honored by Rāma (VII. 39, 20). Asked by Rāma to stay on in the world (VII. 108, 33).

MAUDGALYA—A राजकर्त्ता and Brāhmaṇa (II. 67, 2). On the morning following the death of Daśaratha attended the court and advised Vasiṣṭha to appoint a King without delay (II. 67, 5-8). Being summoned by Rāma entered his presence-chamber and was duly received (VII. 74, 4-5). Witnessed the oath-taking ceremony of Sîtā in Rāma's court—महायशाः (VII. 96, 3).

MAṄGALA.—A courtier of Rāma who with light talks sought to divert his master (VII. 43, 2).

YAKṢAS, (i) The—Rāvaṇa granted a boon by Brahmā that he was not to die at the hands of a Yakṣa (I. 15, 13). Take refuge with Viṣṇu (I. 15, 25). The Devas requested to produce Vānara-children on Yakṣa girls (I. 17, 5). अल्पवीर्या यक्षी (I. 25, 2). Stalk abroad at dead of night (I. 34, 18). Watched the descent of the Gaṅgā (I. 43, 17). Followed the course of the Gaṅgā (I. 43, 32). Assembled to witness the struggle between Rāma and Parsu-Rāma

(I. 76, 10). Haunted the harmitage of Agastya (III. 11, 91). Haunted the Lake Sudarśana for the sake of pleasure (IV. 40, 46). Haunted the Mahendra Hills (IV. 41, 22; V. 1, 6). Sang in praise of Hanūmān while he was crossing the Sea (V. 1, 84). Haunted the aerial regions (V. 1, 167). Surprised to find Akṣa killed by Hanūmān (V. 47, 37). Came in a body to witness the duel between Hanūmān and Indrajit (V. 48, 23). Haunted the Ariṣṭa Hills (V. 56. 36). Left those hills when they sank under the weight of Hanūmān (V. 56, 48). Compared to blooming lotuses in the sky-sea (V, 57, 1). Went into raptures when Rāma killed Kuṁbhakarṇa (VI. 67, 172). Looked admiringly at Sugrîva on the death of Mahodara (VI. 97, 37). Spent the whole night in witnessing the combat between Rāma and Rāvaṇa (VI. 107, 65). Called as such by Brahmā for in the beginning of the creation they had promised to perform sacrifices (VII. 4, 12-13). Praised Viṣṇu when he went out to fight against Mālyavān etc. (VII. 6, 68). Informed Kuvera about the visit of Rāvaṇa to the Kailāsa and with his permission went out to fight with him (VII. 14, 4-6). Defeated and dispersed by Rāvaṇa (VII. 14, 14-19). Wondered at finding Hanūmān flying at the Sun (VII.35, 25). Pitied Vāyu when they found him nursing the wounded child (VII. 35, 65). Honored Rājā Ila for fear of incurring his displeasure (VII. 87, 5-6). सुमहात्मानः (VII. 87, 5). Expressed their joy on the return of Viṣṇu (VII. 110, 14).

YAKṢA (ii)—A trusted counsellor of Sugrîva. Persuaded the Vānara king to appease the wrath of Lakṣmaṇa by carrying out his promise (IV. 31, 42-51). संमतोदारदर्शनः (IV. 31, 42). अर्थधर्मयोः मन्त्रिण् (IV. 31, 43).

YAJÑA-KOPA—A Rākṣasa chief who stood ready with his arms in Rāvaṇa's court to kill Rāma etc. (VI. 9, 1).

Fought with Rāma (VI. 43, 11). Killed by Rāma (VI. 43, 26). Son of Mālyavan and Sundarī (VII. 5, 34-36).

YAJÑA-ŚATRU (i)—A general of Khara who went to fight with Rāma (III. 23, 31). महावीर्यः बलाध्यक्षः ; Attacked Rāma with his army at the command of Khara (III. 26, 26-28).

YAJÑA-ŚATRU (ii)—A Rākṣasa chief whose house was burnt down by Hanūmān (V. 54, 15). Being wounded by Rāma fled from the battle-field (VI. 44, 20).

YADU—रूपवान्, son of Yayāti and Devayānī. Grieved at the favoritism of his father for his step-brother, resolved to commit suicide (VII 58, 10-14). In reply to his father's proposal (VII. 59, 1-3) refused to obey and said that he might approach Pūru whom he liked most (VII. 59, 4-5). In accordance with his father's curse (VII. 59, 13-16) retired to the Krauñca Vana where he produced numerous Rākṣasas (VII. 59, 20).

YAMA—Kausalyā complains in the bitterness of her heart that surely there was no room left for her in Yama's realm otherwise why she should not have been overtaken by death. अन्तकः (II. 20, 50). His protection invoked by Kausalyā during Rāma's exile (II. 25, 23). Carried पाश in his hand (III. 28, 11). व्यात्ताननः (III. 32, 6). The wielder of the कालचक्र (IV. 16, 33). His chief-town was the Pitṛ-Loka (IV. 41, 45). Presided over the southern regions (IV. 52, 7). Defeated by Kumbhakarṇa (VI. 61, 9). Appeared before Rāma and admonished him for ill-treating Sītā (VI. 117, 2-9). Attended the sacrificial session of king Marutta, but assumed the form of a crow for fear of Rāvaṇa (VII. 18, 4-5). On the departure of Rāvaṇa came out of his place of refuge and offered boons (VII. 18, 24-27). Accorded a formal reception to Nārada and enquired if everything went on well with the religious folk in the world (VII. 21, 3-4). On the destruction of his arm at the hands of Rāvaṇa, proceeded to the battle-field in a chariot accompanied by Mṛtyu and holding the Kāla-daṇḍa and other weapons (VII. 22, 1-8). अमित्रकर्षी (VII. 22, 15). Fought a duel with Rāvaṇa for seven days in the course of which inflicted severe wounds on the enemy; at last being hurt flames of fire appeared from his fangs (VII. 22, 12-22). In reply to Mṛtyu (VII. 22, 23-30) asked him to wait till he did away with the enemy, so saying brandished the Kāla-daṇḍa but just at that time he was stopped by Brahmā (VII. 22, 31-36). Stopped by Brahmā (VII. 22, 37-45). Disappeared from the battle-field (VII. 22, 46-48). प्रेतेश्वरः, कृतान्तः, पाशहस्तः, महाज्वालः, ऊर्ध्वरोमा, भयानकः, दंष्ट्रालः, विद्युज्जिह्वः, सर्पवृश्चिकरोमवान्, रक्ताक्षः, भीमवेगः, सर्वसत्त्वभयंकरः, आदित्य इव दुष्प्रेक्ष्यः, समरेष्वनिवर्तकः, पापानां शासिता (VII. 23(a), 73-75). On the recommendation of Brahmā (VII. 36, 7-9) granted Hanūmān the boon of a sound health and long life (VII. 36, 16).

YAMALA—An Asura, killed by Viṣṇu (VII. 6, 35).

YAMUNĀ, The—Rāma etc. proceeded towards the country where she met the Gaṅgā (II. 54, 2). Rāma guessed from the noise produced by the mingling waters of the two rivers that they had arrived at the confluence (II. 54, 6). On the confluence was situated the hermitage of Bharadvāja (II. 54, 8). रम्यश्च पुण्यश्च समागमः (II. 54,22). कालिन्दी (II. 55, 4). Rāma etc. crossed the river in a raft (II. 55, 18). शीघ्रस्रोतस्विनी नदी (II. 55, 13). Prayed to by Sītā (II. 55. 19-20). Reached the south bank of the river (II. 55, 21). अंशुमती शीघ्रगा ऊर्मिमालिनी (II. 55, 22). विचित्रवालुकजला, हंससारसनादिता (II. 55, 31). Crossed by Bharata on his way back from Kekaya. He bathed, drank and took water (II. 71, 6-7). Crossed by Bharata on his way back from Citra-Kūṭa ऊर्मिमालिनी (II. 113, 21). Sugrîva asked Vinata to go there in quest of Sîtā. Originates in the Yāmuna hills (IV. 40, 21).

YAYĀTI—son of Nahuṣa and father of Nābhāga (I. 70, 42). His re-admission to heaven referred to (II. 21, 47 ; 62). His ejectment from heaven referred to (III. 66, 7). पौरवर्धनः (VII. 58, 7). राजर्षिः (VII. 58, 8). Overtaken by old age and decay in accordance with Śukra's curse (VII. 58, 23), proposed to Yadu that he wanted him to take over his decrepitude for some time (VII. 59. 1-3). Yadu refusing (VII. 59, 4-5) made the proposal to Pūru (VII. 59, 6). Transferring his infirmity to Pūru, reigned merrily for many years, then taking back his infirmity from him, placed Pūru on the throne and drove away Yadu and himself retired ; on death proceeded to heaven (VII. 59, 8-18).

YAVA-KRĪTA—A Ṛṣi of the east who came to greet Rāma on his return home (VII. 1, 2).

YAVA-DVĪPA—The land of Seven Kingdoms. Sugrîva asked Vinata to go there in search of Sîtā (IV. 40, 30).

YAVANAS, The—Contingents created by Vasiṣṭha's cow Śabalî to resist the cupidity of Viśvāmitra ; radiant, valiant, carrying sharp swords and axes, and clad in clothes of gold (I. 54, 21-22). Pressed hard by Viśvāmitra. वर्वराः (I. 54, 23). Born of the private parts of Śabalî (I. 55, 3). Sugrîva asked Śatabali to ran-sack the towns of the Yavanas in search of Sîtā (IV. 43, 12).

YAMUNA, The—hills, the source of the Yamunā. Sugrîva asked Vinata to go there in search of Sîtā (IV. 40, 21). Rāma's car passed across—(VI. 123, 50-51).

YUDDHONMATTA—A Rakṣasa chief whose palace was visited by Hanūmān (V. 6, 25). Hanūmān set fire to his house (V. 54, 13). Requested by Rāvaṇa to accompany the princes to the battle-field (VI. 69, 16).

YUDĀHJIT—Arrived at Mithilā on the day preceding Rāma's marriage from Kekaya (I. 73, 1). Crown-Prince of Kekaya and the maternal uncle of Bharata (I. 73, 2). Came to see Bharata to Ayodhyā first, whence went to Mithilā (I. 73, 4-6). Warmly received by Daśaratha (I. 73, 6). Returned to Kekaya with Bharata and Śatrughna (I. 77, 19-20). Received warmly Vasiṣṭha's messengers (II. 70, 2). Bade farewell to Bharata (II. 70, 28). His welfare enquired after by Kaikeyî (II. 72, 6). Sent for by Vasiṣṭha (II. 81, 13). Dismissed by Rāma with due honor (VII. 38, 8-14). Sent his preceptor Ṛṣi Gārgya to Rāma with rich presents to deliver a message (VII. 100, 1-3). On the arrival of Bharata joined him and entered the Land of the Gandharvas (VII. 101, 1-3).

YUVANĀŚVA—महातेजाः महारथाः; Son of Dhundhumāra and father of Māndhātā (I. 70, 25).

YŪPĀKṢA—General of Rāvaṇa who at the desire of his master (V. 46, 1-17) fought a duel with Hanūmān and was badly injured (V. 46, 29-32). A सचिवः of Rāvaṇa (VI. 60, 71). In reply to Kumbha-Karṇa's query (VI. 60, 66-70) informed him how Laṅka had been besieged by the Vānaras and how the Rākṣasas were going to be destroyed at the hands of a human being (VI. 60, 71-77). Asked by Rāvaṇa to accompany Kumbha and Nikumbha to the battle-field (VI. 75, 47). Finding Aṅgada roughly handling Soṇitākṣa (VI. 76, 4-11) rushed to his assistance (VI. 76, 12). Fought with Aṅgada in the company of Prajaṅgha and Soṇitākṣa (VI. 76. 14-15). Killed in a melee by Mainda (VI. 76, 28-33).

VI—THE PHILOSOPHY OF TRIPURA TANTRA

By Gopinath Kaviraj.

It is a truism that every system of theocratic culture in India has behind it a consistently evolved system of philosophic thought. It is difficult, in the present state of our knowledge, to have a definite idea of the number of such systems in ancient and mediaeval times and even of the extent of literature comprised under each. Continued progress in researches in this field is likely to yield fresh materials favourable to the better understanding of the true history and philosophic value of these systems. The work known under the name of "Tripurārahasya" (Jñāna Khaṇḍa) forms indeed a highly important document in the history of Indian Philosophy, so far as the system of a section of the Śākta Tantra is concerned, and should be appreciated from that point of view.

The systematisation of Tantric Philosophy, on its Śākta side, does not seem to have yet been seriously attempted. The Sarva Darśana Saṇgraha of Mādhavāchārya ignores the Śākta School altogether. So do the other compendia, earlier and later (e. g. Ṣaḍdarśana Samuchchaya of Haribhadra, Sarvasiddhānta Saṇgraha of Śaṇkarāchārya etc.). There are different lines of Śākta culture still in existence and we have reason to believe that some at least of these have preserved the philosophical tradition. The literature associated with the third Mahāvidyā, named Ṣoḍaśī or Tripura Sundarī, is very extensive and presents several interesting features of Tantrik literature. It is possible to construct a regular philosophy of the school out of the materials available to us and in this work of reconstruction the present treatise will, it is hoped, prove to be substantially helpful.

The Tripurārahasya, which claims to treat of the secrets of the Tripurā Cuture in all its aspects, is said to consist of three sections—viz. Māhātmya, Jñāna and Charyā. The Jñāna Khaṇḍa has been published at Benares in a new edition*. The Māhātmya Khaṇḍa, of which (as of the Jñāna Khaṇḍa) we have an original manuscript in the Government Sanskrit College, Benares, was entrusted for publication to the publishers of the Chowkhambha Sanskrit Series, Benares. The third section is apparently lost, no trace of it having yet been found. It is an extensive work of which the first two sections contain 2163 and 6687 verses.

The work is attributed to one Hāritāyana and the commentary called Tātparyadîpikā is from the pen of one Draviḍa Śri Nivāsa, son of Vaidyanātha Dîkṣita, resident of the village of Mahāpuṣkara in the Draviḍa country. The commentary was composed in 4932 Kali Era (1831 A. D.). The text is in 22 chapters.

The book is in the form of a discourse delivered by Hāritāyana to Nārada. This discourse Professes to be a reproduction of the teachings of Dattātreya to Paraśurāma and claims to be based on personal realisation and reason.

The plan of the work may be thus summed up. Paraśurāma having heard Dattātreya's lectures on the greatness of the Supreme Deity Tripura Sundarî as embodied in the Māhātmya Khaṇḍa expressed a desire to the Master to be enlightened on the methods of worship for propitiating the Goddess. He was subsequently initiated in due form into the mysteries of Tripurā worship and practiced penances for 12 years, under instructions from his tutor, at a hermitage on the Mahendra hill in the South. In the course of his spiritual exercises the ultimate problems of life and reality began to trouble his mind, and being unable to reach a solution himself he betook himself to the feet of his Guru for light and guidance. He has already heard a teaching on the subject from Saṃvarta, the great Avadhūta, on his discomfiture by Rāma Chandra in the Tretā age, but he had not been able to realise it at the time. He requested the Master to explain to him the secrets of Saṃvarta's lessons, so that his doubts might be dispelled for ever. Dattātreya's response to Paraśurāma's question, interspersed with Paraśurāma's cross-questions here and there, consitutes the body of the Jñāna Khaṇḍa. It would thus appear that the text of the Tripurā Rahasya, which embodies the teachings of Hāritāyana to Nārada, represents an old traditional lore of secret science originally revealed by Saṃvarta and subsequently expounded by Dattātreya to Paraśurāma.

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* This section was originally published in open leaves. But the edition became scarce and the growing interest in Indian philosophical thought rendered a republication of the text necessary.

The name Paraśurāma stands eminent among the votaries of Tripurā. The Kalpa Sūtra, treating of the secrets of the Tripurā worship in ten Khaṇḍas and containing 335 Sūtras, is attributed to Paraśurāma who is described as a scion of the family of Bhṛgu, a disciple of Śiva and the son of Jamadagni and Reṇukā, This description of Paraśurāma implies that the Paraśurāma of the Tripurā Rahasya is believed to be identical with the author of the Kalpa Sūtras, though Pandit A. Mahadeva

Śastri has, perhaps rightly, questioned this identity*. The tradition has it that Dattātreya was the author of a Saṃhitā work in 18000 verses which was known under his own name (viz. Datta Saṃhitā). Paraśurāma studied the extensive work and, to bring its contents within easy reach of students, summarised it in a body of Sūtras distributed into 50 sections (Khaṇḍas). This contained 6000 Sūtras. The Saṃhitā and the Sūtra were both summed up, in the form of a dialogue between Dattātreya and Paraśurāma, by Sumedhā (pupil of Paraśurāma). This tradition is found recorded in the Tripurārahasya, Māhātmya Khaṇḍa.

It is evident that the work of Sumedhā, who was of the Hārita family and consequently known as Hāritāyana, is really to be identified with the Tripurārahasya itself rather than with the Kalpasūtras of Paraśurāma as Lakṣmaṇa Ranade has done,† because the Paraśurāma Kalpa Sūtra is not in the shape of a dialogue between Datta and Paraśurāma and is not attributed to Sumedhā, whereas the Tripurārahasya has the form of a similar dialogue‡ and is ascribed to Sumedhā Hāritāyana.

The line of Tripurā worship is represented by several teachers. We have already referred to Dattātreya, and Paraśurāma. The names of Durvāsas, Agastya,

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* Preface to the edition of the Kalpasutras of Parasurama as published in the Gaekwad's Oriental Series, No. 22, in 1923 (P. VIII).

† Preface to Paraśurâma Kalpasūtras, P. X.

‡ P. Lakṣmaṇa was well aware of the weakness of his arguments, for he admits that the Kalpa Sutras is not in a dialogue form. He adds however that the concluding passage of the work shows that it is a dialogue between the Master and his pupil (Ibid.)

Lopāmudrā and several others may be added in this connection. Durvāsas is associated with the authorship of a **महिम्नः स्तोत्र** of the Goddess, where he is described in the colophon as **सकलागमाचार्य.** Nityānanda, who wrote a commentary on the above Stotra, says that Durvāsas *alias* Krodha Bhaṭṭāraka is really identical with Śiva Himself, who is the Master of the teachers of all the Āgamas (**सकलागमाचार्यचक्रवर्ती**), as born from the womb of Anurūpā.

The Supreme Goddess is variously named—
as Tripurā, Sundari Lalita, Ṣoḍasi, Śrî Vidyā, Kāmeśvarī, etc. She is called Tripurā, in as much as Her Body consists of three Śaktis, viz. Brāhmî, Vaiṣṇavī and Raudrī.* The Tripurārahasya speaks of Her in the following terms:

त्रिपुरानन्तशक्त्यैक्यरूपिणी सर्वसाक्षिणी ।
सा चितिः सर्वतः पूर्णा परिच्छेदविवर्जनात् ॥

The partial appearance of the Self as thus occurring is known as **वाह्यावभास,** because such appearance implies the manifestation of what may be described as empty space whice is other than the Self. Remembering that Chaitanya is all-embracing and can have nothing outside it—for if there were any such thing it would not shine out and would therefore be non-existent—what is popularly called the external is indeed only a reflection on Chaitanya as on a mirror. When the universe comes into being it does so as only an image within the unique Self The universe as such is varied but underlying it is the pure and simple unity of

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P. X). But it must be pointed out that there appears to be nothing in the text of the Sūtras to warrant this inference.

इह खलु सकलागमाचार्य क्रवर्ती साक्षात् शिव एव
अनुरूपागर्भसम्भूतः क्रोधभट्टारकाख्यदुर्वासा महामुनिः, etc.

* See Puraścharyārṇava, Sundarī Stava P. 20).

कदाचिदाद्या ललिता पुंरूपा कृष्णविग्रहा । etc.

Chaitanya revealing itself to the eye of diligent search (अनुसन्धान). The manifestation of the universe, due to the Free Will (स्वातन्त्र्य) of the Absolute, is thuse a process of Ābhāsa,—and for the initiation of this process nothing beyond the play of the Will is needed. The material and efficient causes, supposed to be necessary for every product, are held unnecessary.

The peculiar metaphysical position of the Tantra consists in the theory of Ābhāsa, which is consistent with this position. It rejects the Vivartavāda of Neo-Vedānta, because the world is not origninally a false appearance due to Error. It is real in the same way as an image is real, but it has no existence apart from the medium in which it is manifested. Its existence is only the existence of the medium. To the Vedāntist the world appears as such to the ignorant owing to his ignorance and in the last analysis it is resolved into Māyā which is *not identical* with Brahman and is material; but to a Tantrist the world is real and is the expression of the Chit Sakti or Free Will of the Lord and is really spiritual in essence like the Lord Himself. In the last resort it turns back into the Chit Sakti which is never withdrawn, for the Will (स्वातन्त्र्य) remains, even after the world has disappeared. The Vedānta system has had to fall back on the doctrine of Vivarta, because it denies in a sense स्वातन्त्र्य to Pure Chaitanya. The first stadium of reeation is thus an Ābhāsa. The second stage which represents the subsequent condition shows how the Chit Sakti, already appearing (आभासमान) in the Pure Chaitanya, further progresses. Māyā emerges on the scene now and the Vivarts is the logical outcome. The third stage marks how Māyā becomes productive. This is the Pariṇāma or Evolution which gets on till the bhūtas spring into manifestation. The fourth stage which represents creation out of the bhūtas is known as Ārambha or physico-chemical process of genesis. From the supreme stand-point of Tantra, however, the entire Creation is an Ābhāsa.

As thus realised She is the Eternal and supreme Truth beyond all limitations consequent on time and place. She is the essence of Chaitanya and is called Lalitā owing to Her transcendent charms. The Śakti Saṅgama Tantra observes that it is this Lalitā which assumes the form of Kṛṣṇa as Puruṣa*.

Sundarî is one of the ten Mahāvidyās (Muṇḍamālā Tantra, Paṭala-1). It is said (Ibid) that the ten Vidyās combined form a Mahāvidyā, but Ṣoḍaśi is a Mahāvidyā by Herself. The Toḍala Tantra (Paṭala-1) calls Mahā Tripura Sundarî by the name of Pañchamî with Śiva (five-faced) as Her Bhairava. The Śakti Saṅgama however (Puraścharyārṇava, pp 13-14) makes Laliteśvara Her Bhairava. This is different from Tripura Bhairava (or Vikarāla, the companion of Chhinnā) and Ghora Bhairava (i. e. Kāla Bhairava, the companion of hūmāvatî).

The system teaches that the Supreme Reality is of the nature of Pure Intelligence, which is self-luminous and unaffected by the limitations of time, space and causality. It has absolute freedom (पूर्ण स्वातन्त्र्य) in as much as its Power or Will (संकल्प) is unrestricted. This Power is really identical with the Essence of Chaitanya and remains either involved in it or expresses itself as its inalienable property. In the technical phraseology of the Sāstra it is known as Vimarśa or Kṛpā, and is an eternal attribute of Chaitanya. The freedom referred to above implies that the Essence of Consciousness is free from vikalpas and is fundamentally distinct from matter. The Chaitanya is free, as it does not depend on anything else for its own revelation of matter.

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* This is the view of the Śakti Saṅgama Tantra. But in the Vaiṣṇavism associated with the name of Srī Chaitanya, Lalitā is represented, not as identical with Kṛṣṇa—which position is reserved for Rādhā—but as a Śakti, whose functon is to preside over Nikuñja, where the eternal sport of the Divine Couple takes place and from where all are shut out. Cf. Rādhātattvasudhānidhi for further particulars.

The Power exists in a two-fold condition. What is generally known as creation or dissolution is in reality consequent on the manifestation of this Power or on its abeyance. It always functions, but its function is sometimes (e. g. during the creative period) expressed as the manifestation of the Universe till now absorbed in and identified with the Essence of Reality and at other times expressed as self-manifestation alone.

The Supreme Reality of the Âgamas would thus seem to differ in a sense from the Brahman of Vedānta. Though both are essentially of the nature of Intelligence there is a fundamental distinction between the two. The Absolute of the Tantra is endowed with Power which is held to be identical with Itself and by virtue of which It is described as the Free Agent (स्वतन्त्रकर्त्ता). Freedom to act forms the essence of Chaitanya. In other words, according to the Tantric viewpoint, S'iva and S'akti are aspects of one and the same Reality. But in the current non-dualistic school of Vedānta Brahman, which as in this Tantra is described as of the nature of Pure Consciousness, is no better than an action-less Locus (अधिकरण), on which the Power, which is attached to It mysteriously and is neither identical with nor distinct from It, plays. It is conceived as a Pîtha or passive background in relation to the active power operating on It. The Śakti, called Māyā in the Vedānta School, is not thus of the nature of Brahman but is material (अनिर्वचनीय), though it is held to be, of course mysteriously, subservient to it. But as conceived in the Tantra Śakti or Pure Freedom is absolutely non-material. The term Chit Śakti used to denote this power implies its spiritual essence.

What in the Tantras is known as वाह्याभास or the manifestation of a non-ego (अनहम्भाव) within the Pure Ego (शुद्धात्मा) but appearing as external to it is the Radical Nescience (मूलविद्या) of Vedānta. This non-ego is the so called Avyakta (Unmanifest) or Jaḍa S'akti (Matter). But the Freedom or the Spiritual Power (Chit S'akti) of the Lord, as described in the Tantras, is beyond the the Nescience referred to above, and to this Power the Advaita Vedānta seems to be a strangar.

In as much as the Avidyā itself or the Material Power is a product of the Spiritual Power which is the ultimate source of all existence there is no discrepancy in the statement, often found in Tantric Literature, that this Power has three distinct states of its existence :—

(a) During the universal dissolution when the Self is free from all vikalpas the S'akti exists as Pure Chit S'akti or Chit Prakṛti.

(b) When the vikalpas are on the point of merging—when though there is no vikalpa as such there is yet a tendency in the direction of vikalpas—the S'akti is called Māyā S'akti or Jaḍa Prakṛti.

(c) But when the vikalpas are fully developed and materiality becomes dense the S'akti appears as Avidyā.

It has already been observed that the appearance of the universe follows upon the self-expression of the Divine Power and the Cosmic End follows from the withdrawal of the self-same Power.

After the period of Cosmic Night is over the Will of the Lord, in co-operation with the mature adṛṣṭa of Jīvas, manifests only partially, as it were, the Essence of the Self, whereby the Self is revealed as limited.

The appearance of limitation is thus the emergence of not-self, known as Avidyā or Jaḍa Śakti, called also by the name of Void (शून्य), or Prakṛiti or Absolute Negation or Darkness (तमः) or Âkāśa. This is the first stage in the order of creation and represents the first limitation imposed on the Limitless*. The erroneous belief, generated through the Freedom of the Lord—the Self—that the Ego is partial (ऐकदेशिक) and not full and universal (पूर्ण is responsible for the appearance of this Something which being a portion of the Self is yet outside of it and free from self-consciousness and is described as not-self or by any other name as shown above.

Thus the Supreme Reality splits itself spontaneously, as it were, into two sections—one appearing as the subject and the other as the object. The Pūrṇāhantā which is the essence of Supreme Reality disappears after this cleavage: the portion to which limited egoism attaches being the subject and the other portion free from egoism the object. The object as thus making its appearance is the Unmanifest (अव्यक्त) Nature from which the entire Creation emanates and which is perceived by the subject as distinct from itself.

It has been observed that Chaitanya is of the nature of self-luminous Light (स्फुरत् प्रकाश), which may shine on itself (स्वात्मा), in which case it is known as *Ahantā*, or I-ness may rest on the Non-ego (अनात्मा) and express itself as *Idantā* or This-ness. The essence of Chaitanya consists in the fact that the light (प्रकाश) is always confined to itself. This universal Ego or 'I' stands, behind all dualism. The Supreme Ego is universal, as there is nothing to limit (परिच्छेद) or to differentiate (व्यावृत्ति) it, and the entire visible universe exists in identity with it. But this characteristic by its very nature is absent from Matter (जड), which is not self-manifest. Just as light and heat co-exist in fire, in the same way universal *Ahantā* and Freedom or Śakti co-exist in Chaitanya. This freedom is Māyā which though essentially identical with Chaitanya (चिदेकरूप) brings out varieties of an infinite kind, but in bringing out this variety it does not in the least swerve from the Essence.

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*It should always be borne in mind that the Absolute suffers no change, not even when through its power it assumes limitation. It remains always pure and undivided, although to those whose vision is dimmed it appears as multiple.

The appearance of the Universe in Pure Chaitanya is the action of Avidyā, which has three distinct stages :

(a) The first is the germinal state (बीजावस्था), when the material power, which is still in its earliest phase of manifestation, is pure. Matter does not assert itself at this stage and consequently there is no differentiation in experience. In other words, it does not yet appear as distinct from Chaitanya, though potentially it exists. This stage is represented by the five pure Tattvas, viz., Śiva, Śakti, Sadāśiva, Śuddha vidyā and Īśvara.

(i) The Avidyā, which has been described above as being the Chaitanya in its limited appearance as an object external to the subject is called Śiva. In pure Chaitanya, owing to the play of Its own Will, an infinite number of limited aspects (स्वांशs) arises. These are mutually distinct. From this point of view to every limited aspect of Chit there is a corresponding object external to it (वाह्याभास), but to the Unlimited Chit or Pure Self [पूर्णआत्मा = परशिव]

there is no externality. Tne universal (सामान्य) common to all the pure and limited Chit aspects referred to above is called Śiva Tattva. This Tattva is thus a Sāmānya holding within it all the Viśeṣas, but Para Śiva or Pure Self is transcendent and above both Sāmānya and Viśeṣa. Hence Śiva Tattva may be more properly described as Pure Chaitanya in its general but conditioned form, free from all Vikalpas and is to be distinguished from the Absolute proper.

(ii) The appearance of Śiva (परिच्छिन्न निर्विकल्पचित्) as अहम् is called Śakti. Although this self-presentative character (अहंभासन) is in the essence of Chit, so that there can be in fact no differentiation between Śiva and Śakti as such, the Chit is nevertheless known as Śiva in so far as it is free from all viśeṣas and as Śakti by virtue of its characteristic self-awareness (अहंभासन).

When the self-presentation (अहंभासन) is no longer confined to the Self but is extended to the not-self or the object (महाशून्य) external to the Self it is known as Sadāśiva. This state marks the identification of the Self with the not-self in the form "अहमेव इदम्" and indicates predominance of spirit over matter.

(iv) But when matter prevails and the consciousness assumes the form "इदम् अहम्" the state is technically called Īśvara.

(v) The term Śuddha Vidyā is reserved for the state which represents an equality in the presentation of the subjective and objective elements in consciousness.

(b) The second stage in the evolution of Avidyā, described as अङ्कुरावस्था, represents a further development of difference or materiality, when the subtle products of matter and spirit make their appearance. In this mixed condition both spirit and matter are equally predominant and the seven mixed (मिश्र) tattvas, viz, Māyā, Kalā, Vidyā, Rāga, Kāla and Niyati reveal themselves.

(i) The confirmation of difference due to the Free Will of the Supreme, which characterises the second stage, has the effect of reversing the normal relation between spirit and matter. Thus while in the first stage described above Spirit or Chit Śakti dominates matter or Jaḍa Sakti which exists in a rudimentary state, merged in spirit or Self, the second stage shows the preponderance of matter over spirit. Consciousness loses its supremacy and becomes a quality inherent in the material subject. All this is due to the emergence and development of भेदसंकल्प in Chaitanya. This material subject—which is matter prevailing over spirit and related to it as a substance to its quality—is called Māyā.

(ii-vi) The five aspects of Māyā are the five so-called *Kañchukas* which are the five eternal Śaktis of Para Śiva in a limited form. The obscuring power of Māyā acts as a veil as it were upon the Omnipotence, Omniscience, Self-contentment, Eternity and Freedom of the Supreme Self and thus acting is known as Kalā, Vidyā, Rāga, Kāla and Niyati respectively.

(vii) The Pure Self as obscured by Māyā and its fivefold activities appears as Puruṣa with its limitations of action, knowledge, contentment, eternity and freedom.

(c) The third or grossest stage in the evolution of Avidyā is represented by the dense products of the mixed tattvas, where matter is overwhelmingly strong. This stands for the group of the twenty four tattvas, from the Primary Prakṛiti down to Pṛithivī, constituting the material order.

Prakṛiti, with which the lower creation begins, is indeed the assemblage (समष्टि) of the Vāsanās of all persons with various and beginningless Karmans: it may be fitly described as the body of the Karman Saṃskāras of the Jīvas, considered as inhering in Chit Śakti or Self. This Karma vāsanā or Prakṛiti is threefold according as the experience which is the moral outcome of this vāsanā is pleasant or painful or of the nature of a comatose condition in which neither pleasure nor pain is felt.

The Vāsanās exist in a twofold condition, as Avyakta when they lie unmanifest in dreamless sleep or as Chitta when they manifest themselves in dreams and wakeful states. In the dreamless state there can be no experience of pleasure and pain, because the mature Karmans having been worked off through experience the others which are not yet ripe are not ready for fructification. It is a fact that Karmans, when they are matured by time cause the Jñāna Śakti of the Conscious Self to move outwards and have contact with the objective world. In a state of sleep such movement is naturally absent. But the process of time during which the sleep continues acts on the Karmans and matures some of them, so that the Jñāna śakti is allowed to come in touch with the external objects or with their semblances and sleep is over. The Śakti as thus qualified by the body of Karma-vāsanās leading to contact with the objects and consequent enjoyment (भोग) is known as Chitta.

The Chitta differs according to the difference of Puruṣa but it is one with Prakṛiti in dreamless sleep. Thus the Chitta may be viewed as Puruṣa or as Prakṛiti according as the conscious (चिति) or unconscious (अव्यक्त) element prevails in it. It is not therefore a distinct category, but falls either under Puruṣa or under Prakṛiti.

VII.—NOTES ON PÂŚUPATA PHILOSOPHY

By

GOPINATH KAVIRAJ.

Antiquity of the Pāśupata Sect.

The Sarvadarśana Saṃgraha of Mādhavāchārya devotes a chapter to the treatment of the philosophical doctrines and teachings of the Pāśupatas. It seems therefore clear that as early as the fourteenth century of the Christian era the sect had assumed such importance that it claimed recognition as a distint theologico-philosophical school. From a careful study of the earlier literature it would appear that the sect is much older than the days of Mādhava. Udayana (1000 A.D.) refers to it in his Nyāya Kusumāñjali and Bhā-sarvajña, the famous Logician of Kashmir (800 A. D.) and the author of Nyāyasāra, wrote a work, viz., Gaṇakārikā, dealing with the Pāśupata Categories*. Uddyotakara, the author of Nyāyavārtika (500 A. D.), calls himself a Pāśupatāchārya. The Purāṇas and even the Mahābhārata contain numerous references to this sect. The Brahma Sutras of Bādarāyaṇa include a section in the second pāda of Chapter 2, refuting the views of the adherents of this sect.

Origin of the Sect.

The earliest history of the sect is shrouded in mystery. In the Vedic literature the word Paśupati indeed occurs in various places,* but only as a synonym of Rudra. It has not got there that technical meaning which we find invariably attached to it in subsequent Pāśupata literature. The sect was of course known to the Mahābhārata.

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*The work has been published in the Gaekwar Oriental Series from Baroda (No. XV), 1920.

The Vāmana Purāṇa (VI. 86-91) classifies the worshippers of Śiva Liṅga under four groups, viz. (a) Śaiva, (b) Pāśupata or Mahāpāśupata, (c) Kāladamana, and (d) Kāpālika and observes that all these sects had their origin in Brahmā. The Pāśupata sect was represented by Maharṣi Bharadvāja and his disciple, Rājā Somakeśvara.†

It is stated in the Śiva Purāṇa (Vāyav. Sa., 2nd ch.) that Vāsudeva Kṛṣṇa learnt the Pāsupatā system from Upamanyu, the elder brother of Dhaumya.

LITERATURE OF THE SECT.

We have now no means of ascertaining the extent of the early literature or its details. But from the statement of the Siva Purāna it appears that the original doctrines of the sect were contained in four Saṃhitās compiled by Ruru, Dadhichi, Agastya and Upamamyu (Siva P. V. (a). 28. 15-16). The Atharva śira and some other Upaniṣads belong to this sect. The philosophical position of the school is based on a Sutra work, called पाशुपतशास्त्रपञ्चार्थदर्शन and attributed to Maheśvara. This work was in five chapters (hence called **पञ्चाध्यायी**) and commented on by Rāśīkara, the 28th and last incarnation of Śiva. Mādhavāchārya, Keśava Kāśmirī and Rāmānanda (on Kāśi Khaṇḍa) refer to this work. Bhāsarvajña wrote 8 Kārikās, called **गणकारिका**, dealing with the Pāśupata doctrines. An unknown author commented on these Kārikās (**रत्नटीका**),p-01 The same wrote a work, called Satkārya vichāra. **संस्कारकारिका** is a manual treating of Pāśupata rituals. Haradatta was one of the earlier authors of this school, but no detail regarding his life or works is known. The Yoga Chintāmaṇi of Śivānanda speaks of a work named **नकुलीश योग परायण** which evidently belongs to this sect.*

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*Cf. Ath. Sam. 11. 2. 28 ; Vāja. Sam. 16. 28 ; Pārask. Gṛih Sut. 3. 8 ; Āśva-Gṛih. Sut. 4. 8.

‡The Śaiva sect was led by Śakti, son of Vasiṣṭha and guru of Gopāyana. The Kāladaman sect was represented by Āpastamba, the guru of Krātheśvara. Dhanada (=Kuvera) headed the Kāpālika sect and had a disciple, named Arṇodara, who was a Śūdra by caste. Dhanada is described as a Mahāvratin.

HISTORICAL FOUNDER OF THE SECT.

The historical foundation of the sect, evidently a subsequent branch of the original school, is attributed to one Nakulīśa, who was an inhabitant of Karavana† near modern Broach in the Baroda State. His name appears in various forms, viz. Lakulīśa, Laguḍīśa, etc. The origin of the name is not known, but it is surmised that he was so called on account of his always holding a Laguḍa, a cudgel, in his hand. The vairāgis of this sect bear this characteristic even now. It is difficult to determine the age of this early Śaiva preacher. He is believed to have been an incarnation of Śiva. It is stated in the Vāyu Purāṇa that simultaneously with the appearance of Śri Kṛṣṇa as Vāsudeva, Mahādeva manifested himself as Lakuli at a place, thence called Kāyāvarohaṇa, now corrupted into Karwana. He entered into a corpse lying on burning ground and got up as a preacher.

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* The editor in the foot note (p. 100) adds that it is a Yoga work of the हादि class belonging to Śaiva School.

†The Sanskrit name of this place was Kāyāvarohaṇa, lit. the place where the body (of Śiva) descended. It refers to the story that Śiva incarnated himself in this place in the form of a human figure holding a club in hand. A temple of Lakuliśa is still to be seen here. An inscription is found in the neighbourhood of the temple of Ekaliṅgaji, at a distance of 14 miles from Udaipur. The S'iva Purāṇa (Sanaṭ K. Saṃhitā, 31. 12) refers to Lakuli of Kāyāvarohaṇa as one of the 68 forms of Siva.

According to this Purāna Lakuli had four disciples who practised the Pāśupata yoga and besmeared their bodies with ashes and dust. The names of these 4 heroes are:—(i) Kuśika, (ii) Gargya, (iii) Mitra and (iv) Kauruṣya. The Chintra Inscription alludes to this story.† Though the synchronism of Vāsudeva Kṛiṣṇa and Lakulīśa, as pointed out by the Purāṇa, is hardly capable of being established the age of the Śaiva teacher remains still unsettled‡.

DOCTRINES.

The kārya is three fold, viz. vidyā, kalā, and paśu. Vidyā is quality of the paśu§ and is of 2 kinds—knowledge (बोध) and ignorance अबोध. The former is essentially either

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*The story is given in the usual form of a prediction.

†In this Inscription however the name of the 3rd disciple, as given above, appears as Maitreya.

‡Farquhar believes that Lakuliśa was a historical person and lived between the ages of the Mahābhārata and the Vāyu Purāṇa (Rel. Literature, p. 147). The age of this Purāṇa is taken to be 300-400 A. D. Hence Lakuliśa is placed at an earlier date. Fleet says (J. R. A. S., 1907, p. 419) that the figure of Śiva with club found on the coins of the Kushan King Huvishka represents Lakuliśa.

§Ratnaṭīkā observes that its character as a guṇa is from the standpoint of Pāśupata System, but according to vaiśeṣika it would be dravya.

विवेकप्रवृत्ति or अविवेकप्रवृत्ति, but from the standpoint of object it is fourfold or fivefold. The विवेक प्रवृत्ति is manifested by a valid source of knowledge and is called Chitta. It is by means of the chitta that an animal is conscious of (चेतयते) the world, with the help of the light of chaitanya. The second type of vidyā (i. e. अबोधविद्या) is described as पश्वर्थधर्माधर्मिका.

Kalā is dependant on a conscious agent and is itself unconscious. It is of 2 kinds—viz. kārya and kāraṇa. The former is of 10 types—viz. the 5 tattvas (Pṛthivī etc.) and the 5 guṇas (Rūpa &c.). The latter is of 3 kinds—viz. 5 senses, 5 motor organs and 3 inner organs i. e. buddhi, ahaṅkāra, and manas.

The Paśu is either Sāñjana endowed with body and senses or Nirañjana i. e. bereft of body and senses.

(ii) Kāraṇa, lit. a cause, is the name of Pati (Īśvara-God). He is the अनुग्राहक of all creation and destruction. He is one and without a second. His classification is based on a difference of guṇa and karma only. The Kāraṇa is independent in this system and is not dependent on karma and other factors. He is Pati, which which implies possession of infinite power or knowledge and action i. e. possession for all times of Aiśvarya. He is आद्य or the Primal One, i. e. possesses natural powers.

(iii) Yoga.—It is defined as the Communion between Ātma and Īśvara through the medium of Chitta. There are two varieties of yoga—one is active (क्रियात्मक) in the form of Japa, Dhyāna, &c., and the other stands for cessation of all action (क्रियोपरम). The latter kind is technically known as संविद्गति। The fruit of yoga in this system is not kaivalya (as in Sāṅkhya and Pātañjala) but realisation of Supreme Power (परमैश्वर्य) accompanied by End of Pain.

(iv) Vidhi—Vidhi is the name of a function which aims at Dharma or Artha. It is two-fold, being primary or secondary. The primary vidhi is चर्या, which is of 2 kinds, *viz.* vrata and dvāras. The vratas are thus enumerated—(a) ash-bath, (b) ash-bed (भस्मस्नानशय्या), (c) upahāra or niyama consisting of laughter (हसित)*, song (गीत)†, dancing (नृत्य)‡, हुडुक्कार ||, obeisance (नमस्कार) and chanting (जप्य), (d) japa and (e) circumambulation (प्रदक्षिण). The dvāras are: (a) क्राथन or the showing of the body during waking moments as if it were in sleep; (b) स्पन्दन or the quivering of the limbs as under the influence of Vāyu; (c) मन्दन or going in the manner of one suffering from injury in the leg, or rather limping; (d) शृङ्गारण or showing onself by means of one's physical erotic movements (विलासाः) as if one is in passion at the sight of a beautiful and youthful lady; (e) अवितत् करण or performing of an evil action condemned by the world in the manner of one devoid of sense of discrimination; and (f) अवितद्‌ भाषण or uttering of meaningless or contradictory words.

The secondary Vidhi is what is subsidiary and auxiliary to the primary Vidhi, *i. e.* अनुस्नान and भक्षोच्छिष्ट.

(v) Duhkhānta or End of Pain (lit)

With the Pāśupatas Duhkhānta means, not only negation of sorrow but also realisation of Supreme Lordship

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*Hasita is अट्टहास—side-splitting laughter, with lips etc. gaping wide.

†Gīta refers to singing of songs in praise of Śiva and in accordance with the canon of the Science of Music.

‡Dancing must be according to the dictates of Nāṭyaśāstra.

||Huḍukkāra is the utterance of the sound 'Huḍuk' in the manner of an ox bellowing. This is a sanctifying sound produced from the contact of tongue with palate.

(परमैश्वर्य). दुःखान्त is of 2 kinds:—*viz.* अनात्मक and सात्मक. The former is absolute cessation of all pain. The latter is realisation of Power which consists in दृक्क्रियाशक्ति. दृक् शक्ति (=धी शक्ति) is really one, but is called five-fold through difference of object—*viz.* दर्शन, श्रवण, मनन, विज्ञान, and सर्वज्ञत्व. Similarly क्रिया शक्ति too, though one, is described as three-fold through उपचार—*viz* मनोजवित्व, कामरूपित्व and विकरण धर्मित्व. The word दर्शन means knowledge of every thing amenable to sight and touch—subtle, distant and closed. The perfect knowledge of every śabda is श्रवण, of every thought is मनन, of every S'āstra, through text and sense, is विज्ञान; and omniscience is the perfect knowledge, eternally shining, of all tattvas in regard to all things, said or unsaid, either in summary or in detail or severally. मनोजवित्व is the power of doing something instantaneously. कामरूपित्व is the power of controlling any form simply at one's will and not under stress of karma &c. विकरणधर्मित्व is the power of doing or knowing anything (निरतिशयैश्वर्यसंबन्धित्व) without any organ.

This two-fold S'akti is collectively called Supreme Lordship. When this two-fold siddhi is reached, all the 10 marks of Siddhi reveal themselves. These marks are—अवश्यत्व, अनावेश्यत्व, अवध्यत्व, अभयत्व, अक्षयत्व, अजरत्व, अमरत्व, अप्रतीघात, महत्त्व, and पतित्व. These are explained below. अवश्य is absolutely free. There are differences of opinion on the meaning of the term अवश्यत्व. One view is that वश्यत्व is a *mala* and when it is removed the dharma existing in Puruṣa, *viz.* अवश्यत्व, is manifested. The author of Ratnaṭīkā reproduces this view, saying that the manifestation of ऐश्वर्य is not admitted, for it is unreasonable to hold that a dharma which is not of the nature of the dharmī (अनात्मक धर्म)

should be manifested. If it were manifested the dharma would be अनात्मक. Hence अवश्यत्व means ऐश्वर्यसम्बन्ध. It is this which eliminates subordination. अनावेश्यत्व means that the ज्ञानसम्बन्ध cannot be overpowered by another person. अक्षयत्व implies eternal relation with ऐश्वर्य. अप्रतीघात is thus defined : सर्वत्राभिप्रेतार्थेषु प्रवर्त्तमानस्य महेश्वरेणाप्यप्रतिबन्धधर्मित्वम् (Ratnaṭīkā, p. 10). महत्त्व is superiority to all paśus owing to greatness of ऐश्वर्य. पतित्व is Lordship of all Kāryas, viz. पशु, विद्या and कला.

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